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HUMAN PERSONALITY

AND ITS SURVIVAL OF
BODILY DEATH

BY
FREDERIC W. H. MYERS

EDITED AND ABRIDGED BY
S. B. AND L. H. M.

*Cessas in vota precesque,
Tros, ait, Aenea, cessas? Neque enim ante dehiscunt
Adtonitæ magna ora domus.*—VIRGIL.

*"Nay!" quoth the Sybil, "Trojan! wilt thou spare
The impassioned effort and the conquering prayer?
Nay! not save thus those doors shall open roll,—
That Power within them burst upon the soul."*

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DEDICATED
TO
HENRY SIDGWICK
AND
EDMUND GURNEY

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EDITORS' NOTE

ABOUT sixteen years have elapsed since the first appearance of *Human Personality and its Survival of Bodily Death*. The book costs two guineas, and is in two volumes, each of which is little under 700 pages in length.

One half of each volume consists of appendices containing examples of the various kinds of phenomena analysed and classified in the text.

In this abridgment the text is very materially condensed, and the greater part of the appendices has been omitted.

The cases, however, which are included are nearly always quoted in full, and now form part of the text.

These cases must be regarded simply as illustrative of the different types of evidence upon which *in its entirety* the argument of the book ultimately rests.

The reader who may feel disposed to study this evidence in more detail should refer to the original edition.

BIOGRAPHICAL SKETCH

FREDERIC WILLIAM HENRY MYERS was born on the 6th of February, 1843, at Keswick in Cumberland. His father was the Rev. Frederic Myers, perpetual curate of St. John's, Keswick; his mother was the daughter of John Marshall of Hallsteads, who was M.P. in 1832 for the undivided county of Yorkshire. Frederick was the eldest of three sons.

In 1856, at the age of thirteen, he was entered at Cheltenham College, where his great ability and particularly his poetic powers were recognised at once by school-fellows and teachers alike. He had a distinguished career at school, winning the senior classical scholarship in his first year. Two years later, besides gaining the prize for Latin Lyrics, he sent in two English poems, in different metres, which were both successful. At the age of sixteen, while still at school, he entered for the "Robert Burns Centenary" competition with a poem which was placed second in the judges' award.

In 1860 he was elected first minor scholar of Trinity College, Cambridge. At the University few men have won more honours. The record is as follows: a college scholarship and declamation prize; two university scholarships; no less than six university prizes; second classic in the spring of 1864; second in the first class of the Moral Sciences Tripos in December of the same year, and fellow of Trinity in 1865.

In the long vacation of this year he spent some time in

Canada and the United States. In the course of this visit he swam across the river below the Niagara Falls, being, it is believed, the first Englishman to perform this feat.

In the October term of 1865 he was appointed classical lecturer in Trinity College, Cambridge, and held the office for four years.

Later he accepted a temporary appointment under the Education Department, and in 1872 was placed on the permanent staff of school inspectors, a post which he held until within a few weeks of his death.

He was married on the 13th of March, 1880, by Dean Stanley, an old friend of his father's, in Henry VII.'s Chapel, Westminster Abbey, to Eveleen, youngest daughter of Charles Tennant of Cadoxton Lodge, Neath. In 1881 he and his wife took up their abode in Cambridge, which was their home from that time forward.

The chief interests of Myers' life were centred round two things—first, his literary work; secondly, the systematic investigation into mesmerism, clairvoyance, automatism, and other abnormal phenomena.

His poetic work was known at first to comparatively few, but later had a steadily increasing public; and the compressed force, the ardent feeling, and above all the combined imaginativeness and sincerity of his best work can leave few qualified readers in doubt of the genuineness of his poetic gift.

A poem entitled *St. Paul* (1867), a collection of poems issued in 1882 under the name of *The Renewal of Youth*, and the posthumously published *Fragments of Prose and Poetry*, edited by his widow, represent the author's work in poetry.

His essays are collected in three volumes, *Essays Classical* (1883), *Essays Modern* (1883), and *Science and a Future Life* (1893).

One of the most remarkable of these papers is undoubtedly the essay on Virgil, the poet who above all others had been the object of his enthusiasm from early boyhood, and that he later describes as "one of the supports of his life". It may well be doubted if there ever lived another English boy who had learned for his own pleasure the whole of Virgil by heart before he had passed the school age.

In 1881 he published, in the series of *English Men of Letters*, a monograph on Wordsworth, which Lord Morley describes as "distinguished as much by insight as by admirable literary grace and power".

About 1870, or even earlier, Myers had become deeply interested in the study of hypnotism and other imperfectly explored psychical phenomena. He was the leading spirit of the small band of men who in 1882, after several years of enquiry and experiment, founded the Society for Psychical Research, of which the purpose was to collect evidence, and to carry on systematic experiments in the obscure region of hypnotism, thought transference, apparition and other alleged occurrences, in regard to which the common attitude has been well described as being mainly *a priori* disbelief or undiscerning credulity.

The following extract from *Fragments of Prose and Poetry* clearly shows the purpose that guided him throughout. He says:—"A new discovery is needed,—to be made by no single Columbus, but by the whole set and strain of humanity; by the devotion of a world-wide labour to the deciphering of that open secret which has baffled the too hasty, or too self-centred wonder and wish of men. And such an enquiry must be in the first instance a scientific, and only in the second instance a religious one. Religion, in its most permanent sense, is the adjustment of our emotions to the structure of the universe; and what we now most need is to

discover what that cosmic structure is. I believe, then, that Science is at last succeeding in penetrating certain cosmical facts which she has not reached till now."

Two large volumes entitled *Phantasms of the Living*—the joint work of Myers, Podmore, and Gurney—were the first considerable outcome of these labours.

Myers' researches in this field were continued with devoted strenuousness up to the time of his death. The results appeared in 1903 in the posthumously published book of which an abridgment is here given.

His health failed in the autumn of 1900, and he died at Rome on the 17th of January, 1901, in his fifty-eighth year.

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CHAPTER I.

INTRODUCTION.

Maior agit deus, atque opera in maiora remittit.

—VIRGIL.

IN the long story of man's endeavours to understand his own environment and to govern his own fates, there is one gap or omission so singular that, however we may afterwards contrive to explain the fact, its simple statement has the air of a paradox. Yet it is strictly true to say that man has never yet applied to the problems which most profoundly concern him, those methods of inquiry which in attacking all other problems he has found the most efficacious.

The question for man most momentous of all is whether or no he has an immortal soul ; or—to avoid the word *immortal*, which belongs to the realm of infinities—whether or no his personality involves any element which can survive bodily death. In this direction have always lain the gravest fears, the farthest-reaching hopes, which could either oppress or stimulate mortal minds.

On the other hand, the method which our race has found most effective in acquiring knowledge is by this time familiar to all men. It is the method of modern Science—that process which consists in an interrogation of Nature entirely dispassionate, patient, systematic ; such careful experiment and cumulative record as can often elicit from her slightest indications her deepest truths. That method is now dominant throughout the civilised world ; and although in many directions experi-

ments may be difficult and dubious, facts rare and elusive, Science works slowly on and bides her time,—refusing to fall back upon tradition or to launch into speculation, merely because strait is the gate which leads to valid discovery, indisputable truth.

I say, then, that this method has never yet been applied to the all-important problem of the existence, the powers, the destiny of the human soul.

Nor is this strange omission due to any general belief that the problem is in its nature incapable of solution by any observation whatever which mankind could make. That resolutely agnostic view—I may almost say that scientific superstition—“*ignoramus et ignorabimus*”—is no doubt held at the present date by many learned minds. But it has never been the creed, nor is it now the creed, of the human race generally. In most civilised countries there has been for nearly two thousand years a distinct belief that survival has actually been proved by certain phenomena observed at a given date in Palestine. And beyond the Christian pale—whether through reason, instinct, or superstition—it has ever been commonly held that ghostly phenomena of one kind or another exist to testify to a life beyond the life we know.

But neither those who believe on vague grounds nor those who believe on definite grounds that the question might possibly be solved, or has actually been solved, by human observation of objective facts, have hitherto made any serious attempt to connect and correlate that belief with the general scheme of belief for which Science already vouches. They have not sought for fresh corroborative instances, for analogies, for explanations; rather they have kept their convictions on these fundamental matters in a separate and sealed compartment of their minds, a compartment consecrated to religion or to superstition, but not to observation or to experiment.

It is my object in the present work—as it has from the first been the object of the Society for Psychical Research, on whose

behalf most of the evidence here set forth has been collected,—to do what can be done to break down that artificial wall of demarcation which has thus far excluded from scientific treatment precisely the problems which stand in most need of all the aids to discovery which such treatment can afford.

Let us consider how it has come about that, whereas the problem of man's survival of death is by most persons regarded as a problem in its nature soluble by sufficient evidence, and whereas to many persons the traditional evidence commonly adduced appears insufficient,—nevertheless no serious effort has been made on either side to discover whether other and more recent evidence can or cannot be brought forward.

A certain broad answer to this inquiry, although it cannot be said to be at all points familiar, is not in reality far to seek. It is an answer which would seem strange indeed to some visitant from a planet peopled wholly by scientific minds. Yet among a race like our own, concerned first and primarily to live and work with thoughts undistracted from immediate needs, the answer is natural enough. For the fact simply is that the intimate importance of this central problem has barred the way to its methodical, its scientific solution.

There are some beliefs for which mankind cannot afford to wait. "What must I do to be saved?" is a question quite otherwise urgent than the cause of the tides or the meaning of the marks on the moon. Men must settle roughly somehow what it is that from the Unseen World they have reason to fear or to hope. Beliefs grow up in direct response to this need of belief; in order to support themselves they claim unique sanction; and thus along with these specific beliefs grows also the general habit of regarding matters that concern that Unseen World as somehow tabooed or segregated from ordinary observation or inquiry.

One great tradition, as we know, has won the adhesion and reverence of the great majority of European minds. The complex results which followed from this triumph of Christianity

have been discussed by many historians. But one result which here appears to us in a new light was this—that the Christian religion, the Christian Church, became for Europe the accredited representative and guardian of all phenomena bearing upon the World Unseen. So long as Christianity stood dominant, all phenomena which seemed to transcend experience were absorbed in her realm—were accounted as minor indications of the activity of her angels or of her fiends. And when Christianity was seriously attacked, these minor manifestations passed unconsidered. The priests thought it safest to defend their own traditions, their own intuitions, without going afield in search of independent evidence of a spiritual world. Their assailants kept their powder and shot for the orthodox ramparts, ignoring any isolated strongholds which formed no part of the main line of defence.

Nevertheless that which the years had once brought they brought again ; and every here and there some marvel, liker to the old stories than any one cared to assert, cropped up between superstition on the one hand and contemptuous indifference on the other. Witchcraft, Swedenborgianism, Mesmerism, Spiritism—these especially, amid many minor phenomena, stood out in turn as precursory of the inevitable wider inquiry.

The belief in witches long passed—as well it might—as the culminant example of human ignorance and folly. Since about 1880, however, when French experiments especially had afforded conspicuous examples of what a hysterical woman could come to believe under suggestion from others or from herself, it has begun to be felt that the phenomena of witchcraft were very much what the phenomena of the Salpêtrière would seem to be to the patients themselves, if left alone in the hospital without a medical staff. And in *Phantasms of the Living*, Edmund Gurney, after subjecting the literature of witchcraft to a more careful analysis than any one till then had thought it worth while to apply, was able to show that practically all recorded first-hand depositions (made apart from torture) in the long

story of witchcraft may quite possibly have been *true*, to the best belief of the deponents ; true, that is to say, as representing the conviction of sane (though often hysterical) persons, who merely made the almost inevitable mistake of confusing self-suggested hallucinations with waking fact. Nay, even the insensible spots on the witches were no doubt really anæsthetic—involved a first discovery of a now familiar clinical symptom—the *zones analgésiques* of the patients of Pitres or Charcot. Witchcraft, in fact, was a gigantic, a cruel psychological and pathological experiment conducted by inquisitors upon hysteria ; but it was conducted in the dark, and when the barbarous explanation dropped out of credence much of possible discovery was submerged as well.

Again, the latent possibilities of “suggestion,”—though not yet under that name, and mingled with who knows what else ?—broke forth into a blaze in the movement headed by Mesmer ;—at once discoverer and charlatan. Again the age was unripe, and scientific opposition, although not so formidable as the religious opposition which had sent witches to the stake, was yet strong enough to check for the second time the struggling science. Hardly till our own generation—hardly even now—has a third effort found better acceptance, and hypnotism and psycho-therapeutics, in which every well-attested fact of witchcraft or of mesmerism finds, if not its explanation, at least its parallel, are establishing themselves as a recognised and advancing method of relieving human ills.

Once more. At no time known to us, whether before or since the Christian era, has the series of *trance-manifestations*,—of supposed communications with a supernal world,—entirely ceased. Sometimes, as in the days of St. Theresa, such trance or ecstasy has been, one may say, the central or culminant fact in the Christian world. Of these experiences I must not here treat. The evidence for them is largely of a subjective type, and they may belong more fitly to some future discussion as to the amount of confidence due to the

interpretation given by entranced persons to their own phenomena.

But in the midst of this long series, and in full analogy to many minor cases, occurs the exceptional trance-history of Emmanuel Swedenborg. In this case, as is well known, there appears to have been excellent objective evidence both of clairvoyance or telæsthesia¹ and of communion with departed persons;—and we can only regret that the philosopher Kant, who satisfied himself of some part of Swedenborg's supernormal gift, did not press further his inquiry. Apart, however, from these objective evidences, the mere subject-matter of Swedenborg's trance-revelations was enough to claim respectful attention. It was to Swedenborg first that that unseen world appeared before all things as a realm of law; a region not of mere emotional vagueness or stagnancy of adoration, but of definite progress according to definite relations of cause and effect, resulting from structural laws of spiritual existence and intercourse which we may in time learn partially to apprehend. For my own part I regard Swedenborg,—not, assuredly, as an inspired teacher, nor even as a trustworthy interpreter of his own experiences,—but yet as a true and early precursor of that great inquiry which it is our present object to advance.

The next pioneer whom I must mention even in this summary notice, is the celebrated physicist and chemist, Sir W. Crookes. Just as Swedenborg was the first leading man of science who distinctly conceived of the spiritual world as a world of law, so was Sir W. Crookes the first leading man of science who seriously endeavoured to test the alleged mutual influence and interpenetration of the spiritual world and our own by experiments of scientific precision. Beyond

¹ *Telæsthesia*.—Any direct sensation or perception of objects or conditions independently of the recognised channels of sense, and also under such circumstances that no known mind external to the percipient's can be suggested as the source of the knowledge thus gained.

the establishment of certain supernormal facts Crookes declined to go. But a large group of persons have founded upon these and similar facts a scheme of belief known as Modern Spiritualism, or Spiritism. Later chapters in this book will show how much I owe to certain observations made by members of this group—how often my own conclusions concur with conclusions at which they have previously arrived. And yet this work of mine is in large measure a critical attack upon the main Spiritist position, as held, say, by Mr. A. R. Wallace, the belief, namely, that all or almost all supernormal phenomena are due to the action of spirits of the dead. By far the larger proportion, as I hold, are due to the action of the still embodied spirit of the agent or percipient himself. Apart from speculative differences, moreover, I altogether dissent from the conversion into a sectarian creed of what I hold should be a branch of scientific inquiry, growing naturally out of our existing knowledge.

The step next in order in this series of approximations was taken in the year 1873—at the crest, as one may say, of perhaps the highest wave of materialism which has ever swept over these shores—when it became the conviction of a small group at Cambridge that the deep questions thus at issue must be fought out in a way more thorough than the champions either of religion or of materialism had yet suggested. Our attitudes of mind were in some ways different ; but to myself, at least, it seemed that no adequate attempt had yet been made even to determine whether anything could be learnt as to an unseen world or no ; for that if anything were knowable about such a world in such fashion that Science could adopt and maintain that knowledge, it must be discovered by no analysis of tradition, and by no manipulation of metaphysics, but simply by experiment and observation ;—simply by the application to phenomena within us and around us of precisely the same methods of deliberate, dispassionate, exact inquiry which have built up our actual knowledge of the world which

we can touch and see. I can hardly even now guess to how many of my readers this will seem a truism, and to how many a paradox. Truism or paradox, such a thought suggested a kind of effort, which, so far as we could discover, had never yet been made. For what seemed needful was an inquiry of quite other scope than the mere analysis of historical documents, or of the *origines* of any alleged revelation in the past. It must be an inquiry resting primarily, as all scientific inquiries in the stricter sense now must rest, upon objective facts actually observable, upon experiments which we can repeat to-day, and which we may hope to carry further to-morrow. It must be an inquiry based on the presumption that *if a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.*

It was from this side, and from these general considerations, that the group with which I have worked approached the subject. Our methods, our canons, were all to make. In those early days we were more devoid of precedents, of guidance, even of criticism that went beyond mere expressions of contempt, than is now readily conceived. Seeking evidence as best we could, we were at last fortunate enough to discover a convergence of experimental and of spontaneous evidence upon one definite and important point. We were led to believe that there was truth in a thesis which at least since Swedenborg and the early mesmerists had been repeatedly, but cursorily and ineffectually, presented to mankind—the thesis that a communication can take place from mind to mind without the agency of the recognised organs of sense. We found that this agency, discernible even on trivial occasions by suitable experiment, seemed to connect itself with an agency more intense, or at any rate more recognisable, which operated at moments of crisis or at the hour of death. Edmund Gurney—the invaluable collaborator and friend whose loss in 1888 was our heaviest discouragement—set forth this

evidence in a large work, *Phantasms of the Living*, in whose preparation Mr. Podmore and I took a minor part.

Of fundamental importance, indeed, is this doctrine of telepathy—the first law, may one not say?—laid open to man's discovery, which, in my view at least, while operating in the material, is itself a law of the spiritual or *metetherial* world. In the course of this work it will be my task to show in many connections how far-reaching are the implications of this direct and supersensory communion of mind with mind. Among those implications none can be more momentous than the light thrown by this discovery upon man's intimate nature and possible survival of death.¹

We gradually discovered that the accounts of apparitions at the moment of death—testifying to a supersensory communication between the dying man and the friend who sees him—led on without perceptible break to apparitions occurring after the death of the person seen, but while that death was yet unknown to the percipient, and thus apparently due, not to mere brooding memory, but to a continued action of that departed spirit. The task next incumbent on us therefore seemed plainly to be the collection and analysis of evidence of this and other types, pointing directly to the survival of man's spirit. But after pursuing this task for some years I felt that in reality the step from the action of embodied to the action of disembodied spirits would still seem too sudden if taken in this direct way. So far, indeed, as the evidence from apparitions went, the series seemed continuous from phantasms of the living to phantasms of the dead. But the whole mass of evidence *primâ facie* pointing to man's survival was of a much more complex kind. It consisted largely, for example, in written or spoken utterances, coming through the hand or voice of living men, but

¹ The Society for Psychical Research was founded in 1882, Professor W. F. Barrett taking a leading part in its promotion. Henry Sidgwick was its first President, and Edmund Gurney was its first Honorary Secretary—he and I being Joint Honorary Secretaries of its Literary Committee, whose business was the collection of evidence.

claiming to proceed from a disembodied source. To these utterances, as a whole, no satisfactory criterion had ever been applied.

In considering cases of this kind, then, it became gradually plain to me that before we could safely mark off any group of manifestations as definitely implying an influence from beyond the grave, there was need of a more searching review of the capacities of man's incarnate personality than psychologists unfamiliar with this new evidence had thought it worth their while to undertake.

It was only slowly, and as it were of necessity, that I embarked on a task which needed for its proper accomplishment a knowledge and training far beyond what I could claim. The very inadequate sketch which has resulted from my efforts is even in its author's view no more than preparatory and precursive to the fuller and sounder treatment of the same subject, which I doubt not that the new century will receive from more competent hands. The truest success of this book will lie in its rapid supersession by a better.

Let me then without further preamble embark upon that somewhat detailed survey of human faculty, as manifested during various phases of human personality, which is needful in order to throw fresh light on these unfamiliar themes. My discussion, I may say at once, will avoid metaphysics as carefully as it will avoid theology. I avoid theology because I consider that in arguments founded upon experiment and observation I have no right to appeal for support to traditional or subjective considerations, however important. For somewhat similar reasons I do not desire to introduce the idea of personality with any historical *résumé* of the philosophical opinions which have been held by various thinkers in the past, nor myself to speculate on matters lying beyond the possible field of objective proof. I shall merely for the sake of clearness begin by the briefest possible statement of two views of human personality which cannot be ignored, namely, the old-

fashioned or common-sense view thereof, which is still held by the mass of mankind, and the newer view of experimental psychology, bringing out that composite or "colonial" character which on a close examination every personality of men or animals is seen to wear.

The following passage, from Reid's "Essay on the Intellectual Powers of Man," expresses the simple *primâ facie* view with care and precision, yet with no marked impress of any one philosophical school :—

The conviction which every man has of his identity, as far back as his memory reaches, needs no aid of philosophy to strengthen it ; and no philosophy can weaken it without first producing some degree of insanity. . . . My personal identity, therefore, implies the continued existence of that indivisible thing which I call myself. Whatever this self may be, it is something which thinks, and deliberates, and resolves, and acts, and suffers. I am not thought, I am not action, I am not feeling ; I am something that thinks, and acts, and suffers. My thoughts and actions and feelings change every moment ; they have no continued, but a successive existence ; but that *self* or *I*, to which they belong, is permanent, and has the same relation to all succeeding thoughts, actions, and feelings which I call mine. . . . The identity of a person is a perfect identity ; wherever it is real it admits of no degrees ; and it is impossible that a person should be in part the same and in part different, because a person is a *monad*, and is not divisible into parts. Identity, when applied to persons, has no ambiguity, and admits not of degrees, or of more and less. It is the foundation of all rights and obligations, and of all accountableness ; and the notion of it is fixed and precise.

Contrast with this the passage with which M. Ribot concludes his essay on "Les Maladies de la Personnalité" :—

It is the organism, with the brain, its supreme representative, which constitutes the real personality ; comprising in itself the remains of all that we have been and the possibilities of all that we shall be. The whole individual character is there inscribed, with its active and passive aptitudes, its sympathies and antipathies, its genius, its talent or its stupidity, its virtues

and its vices, its torpor or its activity. The part thereof which emerges into consciousness is little compared with what remains buried, but operative nevertheless. The conscious personality is never more than a small fraction of the psychical personality. The unity of the Ego is not therefore the unity of a single entity diffusing itself among multiple phenomena; it is the co-ordination of a certain number of states perpetually renascent, and having for their sole common basis the vague feeling of our body. This unity does not diffuse itself downwards, but is aggregated by ascent from below; it is not an initial but a terminal point.

Does then this perfect unity really exist? In the rigorous, the mathematical sense, assuredly it does *not*. In a relative sense it is met with,—rarely and for a moment. When a good marksman takes aim, or a skilful surgeon operates, his whole body and mind converge towards a single act. But note the result; under those conditions the sentiment of real personality disappears, for the conscious individual is simplified into a single idea, and the personal sentiment is excluded by the complete unification of consciousness. We thus return by another route to the same conclusion; *the Self is a co-ordination*. It oscillates between two extremes at each of which it ceases to exist;—absolute unity and absolute incoherence.

The last word of all this is that since the consensus of consciousness is subordinated to the consensus of the organism, the problem of the unity of the Ego is in its ultimate form a problem of Biology. Let Biology explain, if it can, the genesis of organisms and the solidarity of their constituent parts. The psychological explanation must needs follow on the same track.

Here, then, we have two clear and definite views—supported, the one by our inmost consciousness, the other by unanswerable observation and inference,—yet apparently incompatible the one with the other. The supporters of the view that “The Self is a co-ordination,”—and this, I need hardly say, is now the view prevalent among experimental psychologists,—have frankly given up any notion of an underlying unity,—of a life independent of the organism,—in a word, of a human soul. The supporters of the unity of the Ego, on the other hand, if they have not been able to be equally explicit in *denying* the

opposite view, have made up for this by the thorough-going way in which they have *ignored* it. I know of no source from which valid help has been offered towards the reconciliation of the two opposing systems in a profounder synthesis. If I believe—as I do believe—that in the present work some help in this direction is actually given, this certainly does not mean that I suppose myself capable of stitching the threadbare metaphysical arguments into a more stable fabric. It simply means that certain fresh evidence can now be adduced, which has the effect of showing the case on each side in a novel light ;—nay, even of closing the immediate controversy by a judgment more decisively in favour of *both* parties than either could have expected. On the one side, and in favour of the co-ordinators, —all their analysis of the Self into its constituent elements, all that they urge of positive observation, of objective experiment, must—as I shall maintain on the strength of the new facts which I shall adduce—be unreservedly conceded. Let them push their analysis as far as they like,—let them get down, if they can, to those ultimate infinitesimal psychical elements from which is upbuilt the complex, the composite, the “colonial” structure and constitution of man. All this may well be valid and important work. It is only on their *negative* side that the conclusions of this school need a complete overhauling. Deeper, bolder inquiry along their own line shows that they have erred when they asserted that analysis showed no trace of faculty beyond such as the life of earth—as they conceive it—could foster, or the environment of earth employ. For in reality analysis shows traces of faculty which this material or planetary life could not have called into being, and whose exercise even here and now involves and necessitates the existence of a spiritual world.

On the other side, and in favour of the partisans of the unity of the Ego, the effect of the new evidence is to raise their claim to a far higher ground, and to substantiate it for the first time with the strongest presumptive proof which can be

imagined for it ;—a proof, namely, that the Ego can and does survive—not only the minor disintegrations which affect it during earth-life—but the crowning disintegration of bodily death. In view of this un hoped-for ratification of their highest dream, they may be more than content to surrender as untenable the far narrower conception of the unitary Self which was all that “common-sense philosophies” had ventured to claim. The “conscious Self” of each of us, as we call it,—the empirical, the supraliminal Self, as I should prefer to say,—does not comprise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death.

Towards this conclusion, which assumed for me something like its present shape some fourteen years since, a long series of tentative speculations, based on gradually accruing evidence, has slowly conducted me. The conception is one which has hitherto been regarded as purely mystical ; and if I endeavour to plant it upon a scientific basis I certainly shall not succeed in stating it in its final terms or in supporting it with the best arguments which longer experience will suggest. Its validity, indeed, will be impressed—if at all—upon the reader only by the successive study of the various kinds of evidence to which this book will refer him.

The idea of a *threshold* (*limen*, *Schwelle*), of consciousness ;—of a level above which sensation or thought must rise before it can enter into our conscious life ;—is a simple and familiar one. The word *subliminal*,—meaning “beneath that threshold,”—has already been used to define those sensations which are too feeble to be individually recognised. I propose to extend the meaning of the term, so as to make it cover *all* that takes place beneath the ordinary threshold, or say, if preferred, outside the ordinary margin of consciousness ;—

not only those faint stimulations whose very faintness keeps them submerged, but much else which psychology as yet scarcely recognises ; sensations, thoughts, emotions, which may be strong, definite, and independent, but which, by the original constitution of our being, seldom emerge into that *supraliminal* current of consciousness which we habitually identify with *ourselves*. Perceiving (as this book will try to show) that these submerged thoughts and emotions possess the characteristics which we associate with conscious life, I feel bound to speak of a *subliminal* or *ultra-marginal consciousness*,—a consciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them. Perceiving further that this conscious life beneath the threshold or beyond the margin seems to be no discontinuous or intermittent thing ; that not only are these isolated subliminal processes comparable with isolated supraliminal processes (as when a problem is solved by some unknown procedure in a dream), but that there also is a continuous subliminal chain of memory (or more chains than one) involving just that kind of individual and persistent revival of old impressions, and response to new ones, which we commonly call a Self,—I find it permissible and convenient to speak of subliminal Selves, or more briefly of a subliminal Self. I do not indeed by using this term assume that there are two correlative and parallel selves existing always within each of us. Rather I mean by the subliminal Self that part of the Self which is commonly subliminal ; and I conceive that there may be,—not only *co-operations* between these quasi-independent trains of thought,—but also upheavals and alternations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no Self of which we can here have cognisance is in reality more than a fragment of a larger Self,—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation.

Now this hypothesis may be attacked as being too elaborate for the facts,—as endowing transitory moments of subconscious intelligence with more continuity and independence than they really possess. These ripples over the threshold, it may be said, can be explained by the wind of circumstance, without assuming springs or currents in the personality deep below.

But soon we shall come upon a group of phenomena which this view will by no means meet. For we shall find that the subliminal uprushes,—the impulses or communications which reach our emergent from our submerged selves,—are (in spite of their miscellaneousness) often characteristically different in quality from any element known to our ordinary supraliminal life. They are different in a way which implies faculty of which we have had no previous knowledge, operating in an environment of which hitherto we have been wholly unaware. This broad statement it is of course the purpose of my whole work to justify. Assuming its truth here for argument's sake, we see at once that the problem of the hidden self entirely changes its aspect. Telepathy and telæsthesia—the perception of distant thoughts and of distant scenes without the agency of the recognised organs of sense ;—those faculties suggest either incalculable extension of our own mental powers, or else the influence upon us of minds freer and less trammelled than our own. And this second hypothesis,—which would explain by the agency of discarnate minds, or spirits, all these supernatural phenomena,—does at first sight simplify the problem, and has by Mr. A. R. Wallace and others been pushed so far as to remove all need of what he deems the gratuitous and cumbrous hypothesis of a subliminal Self.

I believe, indeed, that it will become plain as we proceed that some such hypothesis as this,—of almost continuous spirit-intervention and spirit-guidance,—is at once rendered necessary if the subliminal faculties for which I argue are denied to man. And my conception of a subliminal self will thus appear, not as an extravagant and needless, but as a

limiting and rationalising hypothesis, when it is applied to phenomena which at first sight suggest Mr. Wallace's extremer view, but which I explain by the action of man's own spirit, without invoking spirits external to himself. I do not indeed say that the explanation here suggested is applicable in all cases, or to the complete exclusion of the spirit-hypothesis. On the contrary, the one view gives support to the other. For these faculties of distant communication exist none the less, even though we should refer them to our own subliminal selves. We can, in that case, affect each other at a distance, telepathically;—and if our incarnate spirits can act thus in at least apparent independence of the fleshly body, the presumption is strong that other spirits may exist independently of the body, and may affect us in similar manner.

It may be useful to conclude this introductory chapter by a brief summary of the main tracts across which our road must lie. It will be my object to lead by transitions as varied and as gradual as possible from phenomena held as normal to phenomena held as supernormal, but which like the rest are simply and solely the inevitable results and manifestations of universal Law.

Following then on this first or introductory chapter is one containing a discussion of the ways in which human personality disintegrates and decays. *Alternations of personality* and hysterical phenomena generally are in this connection the most instructive to us.

In Chapter III. we utilize the insight thus gained and discuss the line of evolution which enables man to maintain and intensify his true normality. What type of man is he to whom the epithet of *normal*,—an epithet often obscure and misleading,—may be most fitly applied? I claim that that man shall be regarded as normal who has the fullest grasp of faculties which inhere in the whole race. Among these faculties I count subliminal as well as supraliminal powers;—the mental processes which take place below the conscious threshold as well as those

which take place above it; and I attempt to show that those who reap most advantage from this submerged mentation are men of *genius*.

Chapter IV. deals with the alternating phase through which man's personality is constructed habitually to pass. I speak of *sleep*; which I regard as a phase of personality, adapted to maintain our existence in the spiritual environment, and to draw from thence the vitality of our physical organisms. In this chapter I also discuss certain supernormal phenomena which sometimes occur in the state of sleep.

Chapter V. treats of *hypnotism*, considered as an *empirical development of sleep*. It will be seen that hypnotic suggestion intensifies the physical recuperation of sleep, and aids the emergence of those supernormal phenomena which ordinary sleep and spontaneous somnambulism sometimes exhibit.

Chapter VI. deals with the messages which the subliminal self sends up to the supraliminal in the form of sensory hallucinations:—the visions fashioned internally, but manifested not to the inward eye alone; the voices which repeat as though in audible tones the utterance of the self within.

These *sensory automatisms*, as I have termed them, are very often *telepathic*—involve, that is to say, the transmission of ideas and sensations from one mind to another without the agency of the recognised organs of sense. Nor would it seem that such transmission need necessarily cease with the bodily death of the transmitting agent.

Chapter VII. shows that those who communicated with us telepathically in this world may communicate with us telepathically from the other. Thus *phantasms of the dead* receive a new meaning from observations of the phenomena occurring between living men.

In Chapter VIII. we consider in what ways *motor automatisms*—the unwilld activity of hand or voice—may be used as a means of such communication. Unwilld writings and utterances furnish the opportunity for experiment more pro-

longed and continuous than the phantasms or pictures of sensory automatism can often give, and, like them, may sometimes originate in telepathic impressions received by the subliminal self from another mind.

Chapter IX. shows that these motor automatisms are apt to become more complete, more controlling, than sensory automatisms. They may lead on, in some cases, to the apparent *possession* of the sensitive by some extraneous spirit, who seems to write and talk through the sensitive's organism, giving evidence of his own surviving identity.

The reader who may feel disposed to give his adhesion to this culminating group of the long series of evidences which have pointed with more and more clearness to the survival of human personality, and to the possibility for men on earth of actual commerce with a world beyond, may feel perhaps that the *desiderium orbis catholici*, the intimate and universal hope of every generation of men, has never till this day approached so near to fulfilment. There has never been so fair a prospect for Life and Love. But the goal to which we tend is not an ideal of personal happiness alone. The anticipation of our own future is but one element in the prospect which opens to us now. Our inquiry has broadened into a wider scope. The point from which we started was an analysis of the latent faculties of man. The point towards which our argument has carried us is the existence of a spiritual environment in which those faculties operate, and of unseen neighbours who speak to us thence with slowly gathering power.

The conclusions to which our evidence points are not such as can be discussed or dismissed as a mere matter of speculative curiosity. They affect every belief, every faculty, every hope and aim of man; and they affect him the more intimately as his interests grow more profound. Whatever meaning be applied to ethics, to philosophy, to religion, the concern of all these is here.

CHAPTER II.

DISINTEGRATIONS OF PERSONALITY.

θάνατός ἐστιν ὁκόσα ἐγερθέντες δρέομεν, ὁκόσα δὲ εὔδοντες, ὕπνος.

— HERACLITUS.

I HAVE already indicated the general view as to the nature of human personality which is maintained in this work. I regard each man as at once profoundly unitary and almost infinitely composite, as inheriting from earthly ancestors a multiplex and “colonial” organism—polyzoic and perhaps polypsychic in an extreme degree ; but also as ruling and unifying that organism by a soul or spirit absolutely beyond our present analysis—a soul which has originated in a spiritual or metetherial environment ; which even while embodied subsists in that environment ; and which will still subsist therein after the body’s decay.

My aim will now be to draw from a study of the disintegrations of human personality a clearer insight into its structure, and also some hints which may suggest the possibility of its more complete integration and development.

The discussion needs some little clearing of the ground beforehand, if it is to avoid confusion. It will be needful to speak of concurrent and alternating streams of consciousness,—of subliminal and supraliminal strata of personality and the like ;—phrases which save much trouble when used with care, but which need some words of preliminary explanation. It is not easy to realise that anything which deserves the name of consciousness can be going on within us, apart from that central stream of thought and feeling with which we identify ourselves in common life.

I begin, then, with the obvious remark that when we conceive any act other than our own as a conscious act, we do so either because we regard it as *complex*, and therefore *purposive*, or because we perceive that it has been *remembered*. Thus we call the fencer or the chess-player fully conscious; or, again, we say, "The man who seemed stunned after that blow on the head must really have been conscious all the time; for he afterwards recalled every incident". The *memorability* of an act is, in fact, a better proof of consciousness than its *complexity*. Thus consciousness has been denied both to hypnotised subjects and to dogs; but it is easier to prove that the hypnotised subject is conscious than that the dog is conscious. For the hypnotised subject, though he may forget the incidents of the trance when he awakes, will remember them in the next trance; or he may be trained to remember them in the waking state also; while with regard to the dog we cannot decide from the mere complexity of his actions how far he is conscious of their performance. With him, too, the best line of proof lies in his obvious memory of past acts.

I cannot see how we can phrase our definition more simply than by saying that any act or condition must be regarded as conscious if it is *potentially memorable*;—if it can be recollected, under any circumstances, by the subject concerned. It does not seem needful that the circumstances under which such recollection may occur should arise while the subject is still incarnated on this planet. We shall never on this planet remember the great majority of our dreams; but those dreams were presumably no less conscious than the dreams which a sudden awakening allowed us to keep in memory. Certain hypnotic subjects, indeed, who can be made to remember their dreams by suggestion, apparently remember dreams previously latent just as easily as dreams previously remembered. And we shall have various other examples of the unexpected recollection of experiences supposed to have been entirely devoid of consciousness.

We are bound, I think, to draw at least this negative conclusion : that we must not take for granted that our apparently central consciousness is something wholly different in kind from the minor consciousnesses out of which it is in some sense elaborated. I do indeed believe it to be in an important sense different ; but this difference must not be assumed on the basis of our subjective sensations alone. We must approach the whole subject of split or duplicated personalities with no prepossession against the possibility of any given arrangement or division of the total mass of consciousness which exists within us.

Before we can picture to ourselves how that mass of consciousness may *disintegrate*, we ought, were it possible, to picture to ourselves how it is in the first instance *integrated*. That, however, is a difficulty which does not begin with the constitution of man. It begins when unicellular develop into multicellular organisms. It is, of course, a mystery how a single cell can hold together, and what kind of unity it can possess. But it is a fresh mystery when several cells cohere in a conjoint and independent life. In the collective unity of certain " colonial animals " we have a kind of sketch or parody of our own complex being.

The growth of the nervous mechanism may be to some extent deciphered ; but how this mechanism is centrally governed ; what is the tendency which makes for unity ; where precisely this unity resides, and what is its exact relation to the various parts of the multicellular organism—all these are problems in the nature of *life*, to which as yet no solution is known.

The needed clue, as I believe, can be afforded only by the discovery of laws affecting primarily that unseen or spiritual plane of being where I imagine the origin of life to lie. If we can suppose telepathy to be a first indication of a law of this type, and to occupy in the spiritual world some such place as gravitation occupies in the material world, we might imagine something analogous to the force of cohesion as operating in the

psychical contexture of a human personality. Such a personality, at any rate, as the development of higher from lower organisms shows, involves the aggregation of countless minor psychical entities, whose characteristics still persist, although in a manner consistent with the possibility that one larger psychical entity, whether pre-existent or otherwise, is the unifying continuum of which those smaller entities are fragments, and exercises over them a pervading, though an incomplete, control.

It is plainly impossible to say beforehand what will be the relation to the ordinary stream of consciousness of a personality thus composed. We have no right to assume that all our psychical operations will fall at the same time, or at any time, into the same central current of perception, or rise above what we have called the ordinary conscious threshold. We can be sure, in fact, that there will be much which will *not* so rise; can we predict what *will* rise?

We can only reply that the perception of stimuli by the supraliminal consciousness is a kind of exercise of function; and that here, as in other cases where a function is exercised, part of its range will consist of such operation as the primary structure of the organism obliges it to perform, and part will consist of such operation as natural selection (after the structure has come into being) has trained it to perform. There will be something which is structurally inevitable, and something which was not structurally inevitable, but which has proved itself practically advantageous.

Thus it may be inevitable—a necessary result of nervous structure—that consciousness should accompany unfamiliar cerebral combinations;—that the “fraying of fresh channels” should carry with it a perceptible tingle of novelty. Or it is possible, again, that this vivid consciousness of new cerebral combinations may be a later acquisition, and merely due to the obvious advantage of preventing new achievements from stereotyping themselves before they have been thoroughly

practised ;—as a musician will keep his attention fixed on a difficult novelty, lest his execution should become automatic before he has learnt to render the piece as he desires. It seems likely, at any rate, that the greater part of the contents of our supraliminal consciousness may be determined in some such fashion as this, by natural selection so operating as to keep ready to hand those perceptions which are most needed for the conduct of life.

The notion of the upbuilding of the personality here briefly given is of use, I think, in suggesting its practical tendencies to dissolution. Subjected continually to both internal and external stress and strain, its ways of yielding indicate the grain of its texture.

It is possible that if we could discern the minute psychology of this long series of changes, ranging from modifications too minute to be noted as abnormal to absolute revolutions of the whole character and intelligence, we might find no definite break in all the series ; but rather a slow, continuous detachment of one psychical unit or element of consciousness after another from the primary synthesis. It is possible, on the other hand, that there may be a real break at a point where there appears to our external observation to be a break, namely, where the personality passes into its new phase through an interval of sleep or trance. And I believe that there is another break, at a point much further advanced, and not to be reached in this chapter, where some external intelligence begins in some way to possess the organism and to replace for a time the ordinary intellectual activity by an activity of its own. Setting, however, this last possibility for the present aside, we must adopt some arrangement on which to hang our cases. For this purpose the appearance of sleep or trance will make a useful, although not a definite, line of demarcation.

We may begin with localised psychical hypertrophies and isolations,—terms which I shall explain as we proceed ; and then pass on through hysterical instabilities (where intermediate periods of trance may or may not be present) to those more

advanced sleep-wakings and dimorphisms which a barrier of trance seems always to separate from the primary stream of conscious life. All such changes, of course, are generally noxious to the psychical organism; and it will be simpler to begin by dwelling on their noxious aspect, and regarding them as steps on the road—on one of the many roads—to mental overthrow.

The process begins, then, with something which is to the psychical organism no more than a boil or a corn is to the physical. In consequence of some suggestion from without, or of some inherited tendency, a small group of psychical units set up a process of exaggerated growth which shuts them off from free and healthy interchange with the rest of the personality.

The first symptom of disaggregation is thus the *idée fixe*, that is to say, the persistence of an uncontrolled and unmodifiable group of thoughts or emotions, which from their brooding isolation,—from the very fact of deficient interchange with the general current of thought,—become alien and intrusive, so that some special idea or image presses into consciousness with undue and painful frequency.

The fixed idea may develop in different ways. It may become a centre of explosion, or a nucleus of separation, or a beginning of death. It may induce an access of hysterical convulsions, thus acting like a material foreign body which presses on a sensitive part of the organism. Or it may draw to its new parasitic centre so many psychical elements that it forms a kind of secondary personality, co-existing secretly with the primary one, or even able at times (as in some well-known cases) to carry the whole organism by a *coup-de-main*. Or, again, the new quasi-independent centres may be merely *anarchical*; the revolt may spread to every cell; and the forces of the environment, ever making war upon the organism, may thus effect its total decay.

Let us dwell for a few moments on the nature of these fixed or insistent ideas. They are not generally or at the first

outset extravagant fancies,—as that one is made of glass or the like. Rather will “fixed ideas” come to seem a mere expression for something in a minor degree common to most of us. Hardly any mind, I suppose, is wholly free from tendencies to certain types of thought or emotion for which we cannot summon any adequate check—useless recurrent broodings over the past or anxieties for the future, perhaps traces of old childish experience which have become too firmly fixed wholly to disappear. Nay, it may well be that we must look even further back than our own childhood for the origin of many haunting troubles. Inherited tendencies to terror, especially, seem to reach far back into a prehistoric past. The fear of darkness, for instance, the fear of solitude, the fear of thunderstorms, the fear of the loss of orientation, speak of primitive helplessness, just as the fear of animals, the fear of strangers, suggest the fierce and hazardous life of early man. To all such instinctive feelings as these a morbid development is easily given.

Of what nature must we suppose this morbid development to be? Does it fall properly within our present discussion? or is it not simply a beginning of brain-disease, which concerns the physician rather than the psychologist? The psychologist's best answer to this question will be to show cases of fixed ideas *cured* by psychological means.¹ And indeed there are few cases to show which have been cured by any methods *except* the psychological; if hypnotic suggestion does not succeed with an *idée fixe*, it is seldom that any other treatment will cure it. We may, of course, say that the brain troubles thus cured were functional, and that those which went on inevitably into insanity were organic, although the distinction between functional and organic is not easily demonstrable in this ultra-microscopic realm.

At any rate, we have actually on record,—and that is what

¹ For instances of such cures see Drs. Raymond and Janet's *Névroses et Idées fixes*.

our argument needs,—a great series of *idées fixes*, of various degrees of intensity, cured by suggestion ;—cured, that is to say, by a subliminal setting in action of minute nervous movements which our supraliminal consciousness cannot in even the blindest manner manage to set to work.

If, however, it be the subliminal self which can reduce these elements to order, it is often probably the subliminal self to which their disorder is originally due. If a fixed idea, say agoraphobia, grows up in me, this may probably be because the proper controlling co-ordinations of thought, which I ought to be able to summon up at will, have sunk below the level at which will can reach them. I am no longer able, that is to say, to convince myself by reasoning that there is no danger in crossing the open square. And this may be the fault of my subliminal self, whose business it is to keep the ideas which I need for common life easily within my reach, and which has failed to do this, owing to some enfeeblement of its grasp of my organism.

If we imagine these obscure operations under some such form as this, we get the advantage of being able to connect these insistent ideas in a coherent sequence with the more advanced phenomena of hysteria. We have seen that the presence of insistent ideas implies an instability of the conscious threshold ; and this, in its turn, indicates a disorderly or diseased condition of the hypnotic stratum,—of that region of the personality which, as we shall see, is best known to us through the fact that it is reached by hypnotic suggestion.

Now we shall find, I think, that all the phenomena of hysteria are reducible to the same general conception. To understand their many puzzles we have to keep our eyes fixed upon just these psychological notions—upon a threshold of ordinary consciousness above which certain perceptions and faculties ought to be, but are not always, maintained, and upon a “hypnotic stratum” or region of the personality to which hypnotic suggestion appeals ; and which includes faculty

and perception which surpass the supraliminal, but whose operation is capricious and dreamlike, inasmuch as they lie, so to say, in a debateable region between two rules—the known rule of the supraliminal self, adapted to this life's experience and uses, and the conjectured rule of a fuller and profounder self, rarely reached by any artifice which our present skill suggests. Some of these conscious groupings have got separated from the ordinary stream of consciousness. These may still be unified in the subliminal, but they need to be unified in the supraliminal also. The normal relation between the supraliminal and the subliminal may be disturbed by the action of *either*.

First, then, let us consider what is the general type of hysterical troubles. Speaking broadly, we may say that the symptoms of hysteria form, in the first place, a series of phantom copies of real maladies of the nervous system; and, in the second place, a series of fantasies played upon that system—of unreal, dreamlike ailments, often such as no physiological mechanism can be shown to have determined. These latter cases are often due not to purely physiological, but rather to intellectual causes; they represent, not a particular pattern in which the nervous system tends of itself to disintegrate, but a particular pattern which has been imposed upon it by some intellectual process;—in short, by some form of self-suggestion.

“In the expression *I feel*,” says Dr. Janet (*L'Etat Mental*, p. 39), “we have two elements: a small new psychological fact, ‘feel,’ and an enormous mass of thoughts already formed into a system ‘I’. These two things mix and combine, and to say *I feel* is to say that the personality, already enormous, has seized and absorbed this small new sensation; . . . as though the *I* were an amœba which sent out a prolongation to suck in this little sensation which has come into existence beside it.” Now it is in the assimilation of these elementary sensations or affective states with the *perception personnelle*, as

Janet terms it, that the advanced hysteric fails. His field of consciousness is so far narrowed that it can only take in the minimum of sensations necessary for the support of life. "One must needs have consciousness of what one sees and hears, and so the patient neglects to perceive the tactile and muscular sensations with which he thinks that he can manage to dispense. At first he could perhaps turn his attention to them, and recover them at least momentarily within the field of personal perception. But the occasion does not present itself, and the *psychological bad habit* is formed. . . . One day the patient—for he is now veritably a patient—is examined by the doctor. His left arm is pinched, and he is asked whether he feels the pinch. To his surprise the patient realises that he can no longer feel consciously, can no longer bring back into his personal perception sensations which he has neglected too long—he has become anæsthetic. . . . Hysterical anæsthesia is thus a fixed and perpetual distraction, which renders its subjects incapable of attaching certain sensations to their personality ; it is a restriction of the conscious field."

The proof of these assertions depends on a number of observations, all of which point in the same direction, and show that hysterical anæsthesia does not descend so deep into the personality, so to say, as true anæsthesia caused by nervous decay, or by the section of a nerve.

Thus the hysteric is often *unconscious* of the anæsthesia, which is only discovered by the physician.

Of similar import is the ingenious observation that hysterical anæsthesia rarely leads to any accident to the limb ;—differing in this respect, for instance, from the true and profound anæsthesia of syringomyelitis, in which burns and bruises frequently result from the patient's forgetfulness of the part affected. There is usually, in fact, a supervision—a *subliminal* supervision—exercised over the hysteric's limbs. Part of his personality is still alive to the danger, and modifies his movements, unknown to his supraliminal self.

This curious point, I may remark in passing, well illustrates the kind of action which I attribute to the subliminal self in many phases of life. Thus it is that the hypnotised subject is prevented (as I hold) from committing a real as opposed to a fictitious crime; thus it is that fresh ideas are suggested to the man of genius; thus it is—I will even say—that in some cases monitory hallucinations are generated, which save the supraliminal self from some sudden danger.

I pass on to another peculiarity of hysterical anæsthesiæ;—also in my eyes of deep significance. The anæsthetic belts or patches do not always, or even generally, correspond with true anatomical areas, such as would be affected by the actual lesion of any given nerve. They follow arbitrary arrangements;—sometimes corresponding to rough popular notions of divisions of the body,—sometimes seeming to reflect a merely childish caprice.

In these cases what is only a silly fancy seems to produce an effect which is not merely fanciful;—which is objective, measurable, and capable of causing long and serious disablement. This result, however, is quite accordant with my view of what I have termed the *hypnotic stratum* of the personality. I hold, as our coming discussion of hypnotism will more fully explain, that the region into which the hypnotic suggestion gives us access is one of strangely mingled strength and weakness;—of a faculty at once more potent and less coherent than that of waking hours. I think that in these cases we get at the subliminal self only somewhat in the same sense as we get at the supraliminal self when the “highest-level centres”¹ are for the time inoperative (as in a dream) and only “middle-level centres” are left to follow their own devices without inhibition or co-ordination. I hold that this is the explanation of the strange contrasts which hypnosis makes familiar to us—the combination of profound power over the organism with childish readiness to obey the merest whims of the hypnotiser.

¹ See p. 46.

The intelligence which thus responds is in my view only a fragmentary intelligence ; it is a dreamlike scrap of the subliminal self, functioning apart from that self's central and profounder control.

This mode of description is thoroughly concordant with Professor Janet's phrase of *retrécissement de la personnalité*.

In this view, then, we regard the fragments of perceptive power over which the hysteric has lost control as being by no means really extinguished, but rather as existing immediately beneath the threshold, in the custody, so to say, of a dreamlike or hypnotic stratum of the subliminal self, which has selected them for reasons sometimes explicable as the result of past suggestions, sometimes to us inexplicable. If this be so, we may expect that the same kind of suggestions which originally cut off these perceptions from the main body of perception may stimulate them again to action either below or above the conscious threshold.

And indeed it is easy to devise experiments which shall call these submerged sensations up again into supraliminal consciousness. A hysteric has lost sensation in one arm : Dr. Janet tells her that there is a caterpillar on that arm, and the reinforcement of attention thus generated brings back the sensibility.

These hysterical anæsthesiæ, it may be added here, may be not only very definite but very profound. The reality of some profound organic hysterical insensibilities is sometimes shown by the progress of independent disease. A certain patient feels no hunger or thirst : this indifference might be simulated for a time, but her ignorance of severe inflammation of the bladder is easily recognisable as real. Throw her into hypnosis and her sensibilities return. The disease is for the first time felt, and the patient screams with pain. This result well illustrates one main effect of hypnosis, viz., to bring the organism into a more normal state. The deep organic anæsthesia of this patient was dangerously abnormal ; the

missing sensibility had first to be restored, although it might be desirable afterwards to remove the painful elements in that sensibility again, under, so to say, a wiser and deeper control.

What has been said of hysterical defects of sensation might be repeated for motor defects. There, too, the powers of which the supraliminal self has lost control continue to act in obedience to subliminal promptings. The hysteric who squeezes the dynamometer like a weak child can exert great muscular force under the influence of emotion.

Very numerous are the cases which might be cited to give a notion of dissolutive hysterical processes, as now observed with closer insight than formerly in certain great hospitals.

I give as a sample one case of this type¹ where hysterical attacks depending on the revival of a scheme of emotion (*état émotif systématique*) which has become subconscious are cured by this same process of first *discovering*, and then gradually *removing*, the alarming memory.

A girl of eighteen, designated as Lie, has suffered for two years from almost daily convulsive attacks. Each attack constitutes a revival of a past scene, constituting in rudimentary form a secondary state of personality. The attack begins with syncope, and the return to conscious life is a return to a condition of terror, with cries of "Lucien, Lucien," as if appealing to some one for defence; then she rushes to the window and cries "Thieves!" and then gradually re-enters her ordinary state. Asked what she can remember of such a scene, the girl can recollect nothing. She thinks that her attacks were originally induced by distress and fear at the sight of her father's drunkenness. She knows no one called Lucien. She came to Paris alone, and there seems to be no external way of supplying any possible defect in her memory.

Hypnotism, however, comes promptly to the physician's aid. Thrown into the hypnotic sleep, the patient recovers at once the details of a tragic story of her childhood—of an insult offered to her, from which a "Lucien" had defended her, and of a theft at the château where she worked, which followed a

¹ Drs. Raymond and Janet, *Névroses et Idées fixes*.

few days later. These terrifying events gave rise to attacks of syncope, somnambulism, etc.,—and those attacks had now, in their turn, obliterated the memory of the events from the patient's waking mind. When she was reminded of them, they gradually recurred to her, and at the same moment the convulsive attacks which had been troubling her more or less ever since the events occurred entirely ceased.

Still more remarkable was the case of Fräulein Anna O.¹ Dr. Breuer asserts, and the details of the story support his view, that Fräulein O. was greatly above the average standard in character, education, and physical vigour.

The cause of her break-down lay in a long, distressing, and ultimately fatal illness of her father's (1880-81) when she was twenty-one years old. Her nervous system gave way, and a quantity of hysterical affections set in. There were headaches, strabismus, disturbances of sight and of speech, positive and negative hallucinations, the influence of *idées fixes*, contractions, anæsthesiæ, etc. The condition of extreme instability thus induced, varying from hour to hour, gave rise at times to a secondary personality which lay outside the primary memory. We thus have a very direct transition from isolated disturbances to a cleavage of the whole personality.

"The talking cure" or "chimney-sweeping," as Fräulein O. called it, was practically equivalent to *confession under hypnosis*. Every evening Dr. Breuer hypnotised her, and then inquired as to the origin of each symptom in turn. For each symptom there did exist such a moment of origin; often a trivial accident originating a long and serious trouble. For instance, the "macropsy and strabismus convergens" which had long troubled the patient were traced to a moment when her father asked her what time it was, and she, looking hastily while she wept, saw the dial of her watch magnified and distorted through her tears. So soon as the cause of each accident of this kind was traced and discussed, with special arguments to remove any self-blame thereto attaching, the perversion of sensibility disappeared. The isolated, hypertrophied memory was brought back, as I have said, into the general current of

¹ "Studien über Hysterie" (Leipzig, 1895), by Drs. Breuer and Freud.

the psychical circulation. It is as though the past passage of life was re-lived, and altered in the re-living.

Hysteria is no doubt a disease, but it is by no means on that account an indication of initial weakness of mind, any more than an Arctic explorer's frost-bite is an indication of bad circulation. In the case of hysteria, as in the case of frost-bite, the in-born power of resistance may be great, and yet the injurious stimulus may be so excessive that that power may be overcome. With some hysterics there is an even closer connection between initial strength and destructive malady. For it has often happened that the very feelings which we regard as characteristically civilised, characteristically honourable, have reached a pitch of vividness and delicacy which exposes their owners to shocks such as the selfish clown can never know. It would be a great mistake to suppose that all psychical upsets are due to vanity, to anger, to terror, to sexual passion.

There is real danger of error in fixing our conception of human character too low. Some essential lessons of a complex perturbation of personality are apt to be missed if we begin with the conviction that there is nothing before us but a study of decay. It is his steady advance, and not his occasional regression, which makes the chief concern of man.

"Wax to receive and marble to retain"; such, as we all have felt, is the human mind in moments of excitement which transcend its resistant powers. This may be for good or for evil, may tend to that radical change in ethical standpoint which is called *conversion*, or to the mere setting up of some hysterical disability. Who shall say how far we desire to be susceptible to stimulus? Most rash would it be to assign any fixed limit, or to class as inferior those whose main difference from ourselves may be that they feel sincerely and passionately what we feel torpidly, or perhaps only affect to feel. "The term degenerate," says Dr. Milne Bramwell, "is applied so freely and widely by some modern authors that one cannot

help concluding that they rank as such all who do not conform to some primitive, savage type, possessing an imperfectly developed nervous system." Our "degenerates" may sometimes be in truth *progenerate*: and their perturbation may mask an evolution which we or our children needs must traverse when they have shown the way.

Let us consider what is here implied. We have advanced from the region of *idées fixes* of a paltry or morbid type to the region of *idées fixes* which in themselves are reasonable and honourable, and which become morbid only on account of their relative intensity. Here is the debateable ground between hysteria and genius. The kind of genius which we approach here is not, indeed, the purely intellectual form. Rather it is the "moral genius," the "genius of sanctity," or that "possession" by some altruistic idea which lies at the root of so many heroic lives—of the lives of the *hystériques qui mènent le monde*.

Martyrs, missionaries, crusaders, nihilists,—enthusiasts of any kind who are swayed by impulses largely below the threshold of ordinary consciousness,—these men bring to bear on human affairs a force more concentrated and at higher tension than deliberate reason can generate. They are virtually carrying out self-suggestions which have acquired the permanence of *idées fixes*. Their fixed ideas, however, are not so isolated, so encysted as those of true hysterics. Although more deeply and immutably rooted than their ideas on other matters, these subliminal convictions are worked in with the products of supraliminal reason, and of course can only thus be made effective over other minds.

We may now pass from the first to the second of the categories of disintegration of personality suggested at the beginning of this chapter. The cases which I have thus far discussed have been mainly cases of *isolation* of elements of personality. We have not dealt as yet with *secondary personalities* as such. There is, however, a close connection

between these two classes. There are cases, for example, where a kind of secondary state at times intervenes—a sort of bewilderment arising from confluent *idées fixes* and over-running the whole personality. This new state is often preceded or accompanied by something of somnambulist change. It is this new feature of which we have here a first hint which seems to me of sufficient importance for the diagnosis of my second class of psychical disintegrations. This second class starts from sleep-wakings of all kinds, and includes all stages of alternation of personality, from brief somnambulisms up to those permanent and thorough changes which deserve the name of dimorphisms. Our best starting-point for the study of these secondary states lies among the phenomena of *dream*.

It should be borne in mind that the dreaming state, though I will not call it the normal form of mentation, is nevertheless the form which our mentation most readily and habitually assumes. Dreams of a kind are probably going on within us both by night and by day, unchecked by any degree of tension of waking thought. This view—theoretically probable—seems to me to be supported by one's own actual experience in momentary dozes or even momentary lapses of attention. The condition of which one then becomes conscious is that of swarming fragments of thought or imagery, which have apparently been going on continuously, though one may become aware of them and then unaware at momentary intervals ;—while one tries, for instance, to listen to a speech or to read a book aloud between sleep and waking.

This, then, is the kind of mentation from which our clearer and more coherent states may be supposed to develop.

A peculiarity of dreams which has hardly attracted sufficient notice from psychologists, but which it is essential to review when we are dealing with fractionations of personality, is their *dramatic* character. In dream, we have an environment, a surrounding scene which we have not wittingly invented, but

which we find, as it were, awaiting our entry. In many cases our dream contains a *conversation* in which we await with eagerness and hear with surprise the remarks of our interlocutor, who must, of course, all the time represent only another segment or stratum of ourselves. This duplication may become either painful or pleasant. A feverish dream may simulate the confusions of insanity—cases where the patient believes himself to be two persons at once, and the like. These complications rarely cause the dreamer any surprise. One may even say that with the first touch of sleep the superficial unity of consciousness disappears, and that the dream world gives a truer representation than the waking world of the real fractionation or multiplicity existing beneath that delusive simplicity which the glare of waking consciousness imposes upon the mental field of view.

Bearing these analogies in mind, we shall see that the development of somnambulism out of ordinary dream is no isolated oddity. It is parallel to the development of a secondary state from *idées fixes* when these have passed a certain pitch of intensity. The sleep-waking states which develop from sleep have the characteristics which we should expect from their largely subliminal origin. They are less coherent than waking secondary personalities, but richer in supernormal faculty. It is in connection with displays of such faculty—hyperæsthesia¹ or telæsthesia—that they have been mainly observed, and that I shall, in a future chapter, have most need to deal with them.

The cases which we have thus far discussed have belonged to the class of secondary personalities consisting of elements *emotionally selected* from the total or primary personality. We have seen some special group of feelings grow to morbid intensity, until at last it dominates the sufferer's mental being, either fitfully or continuously, but to such an extent that he is "a changed person," not precisely insane, but quite other than

¹ *Hyperæsthesia*.—Unusual acuteness of the senses.

he was when in normal mental health. In other respects the severance between the new and the old self is not very profound. Dissociations of memory, for instance, are seldom beyond the reach of hypnotic suggestion. The cleavage has not gone down to the depths of the psychical being.

We must now go on to cases where the origin of the cleavage seems to us quite arbitrary, but where the cleavage itself seems even for that very reason to be more profound. It is no longer a question of some one morbidly exaggerated emotion, but rather of a scrap of the personality taken at random and developing apart from the rest.

The commonest mode of origin for such secondary personalities is from some access of sleep-waking, which, instead of merging into sleep again, repeats and consolidates itself, until it acquires a chain of memories of its own, alternating with the primary chain.

The following is a case of this type. The account is taken from a paper by Dr. Elliotson on "Instances of Double States of Consciousness independent of Mesmerism" in the *Zoist*, vol. iv., p. 158, being quoted by him from the *Edinburgh Philosophical Transactions* of 1822.

Dr. Devan read to the Royal Society of Edinburgh, in February, 1822, the history of a case observed by Dr. Dyce of Aberdeen, in a girl sixteen years old, which lasted from 2nd March to 11th June, 1815. The first symptom was an uncommon propensity to fall asleep in the evenings. This was followed by the habit of talking in her sleep on these occasions. One evening she fell asleep in this manner: imagining herself an Episcopal clergyman, she went through the ceremony of baptising three children, and gave an appropriate prayer. Her mistress shook her by the shoulders, on which she awoke, and appeared unconscious of everything, except that she had fallen asleep, of which she showed herself ashamed. She sometimes dressed herself and the children while in this state . . . answered questions put to her in such a manner as to show that she understood the question. . . . One day, in this state,

she sat at breakfast, with perfect correctness, with her eyes shut. She afterwards awoke with the child on her knees, and wondered how she got on her clothes. . . . She sang a hymn delightfully while in this state, and . . . it appeared incomparably better done than she could accomplish when awake. . . . The circumstances which occurred during the paroxysm were completely forgotten by her when the paroxysms were over, but were perfectly remarked during subsequent paroxysms. . . . [One] Sunday she was taken to church by her mistress while the paroxysm was on her. She shed tears during the sermon, particularly during the account given of the execution of three young men at Edinburgh who had described, in their dying declarations, the dangerous steps with which their career of infamy and vice took its commencement. When she returned home she recovered in a quarter of an hour, was quite amazed at the questions put to her about the church sermon, and denied that she had been to any such place; but next night on being taken ill she mentioned that she had been at church, repeated the words of the text, and in Dr. Dyce's hearing gave an accurate account of the tragical narrative of the three young men by which her feelings had been so powerfully affected.

Another remarkable case is that of the Rev. Thomas C. Hanna,¹ in whom complete amnesia followed an accident. By means of a method which Dr. Sidis (who studied the case) calls "hypnoidisation," he was able to prove that the patient had all his lost memories stored in his subliminal consciousness, and could temporarily recall them to the supraliminal. By degrees the two personalities which had developed since the accident were thus fused into one and the patient was thus completely cured.

And here, as an illustration of a secondary condition purely degenerative, I may mention *post-epileptic* states, although they belong too definitely to pathology for full discussion here.

Although most secondary states may be regarded as forms of mental derangement or decay, there are cases where the

¹ See *The Psychology of Suggestion, etc.*: Dr. Sidis.

secondary state is *not* obviously a degeneration;—where it may even appear to be in some ways an *improvement* on the primary; so that one is left wondering how it came about that the man either originally was what he was, or—being what he was—suddenly became something so very different. A shake has been given to the kaleidoscope, and no one can say why either arrangement of the component pieces should have had the priority.

In the classical case of Félicité X. the second state is, as regards health and happiness, markedly superior to the first.

This case shows us how often the word “normal” means nothing more than “what happens to exist”. For Félicité’s *normal* state was in fact her *morbid* state: and the new condition, which seemed at first a mere hysterical abnormality, brought her at last to a life of bodily and mental sanity which made her fully the equal of average women of her class.

A very complete account of the case, reproducing in full almost the whole of Dr. Azam’s report, is given in Dr. A. Binet’s *Altérations de la Personnalité* (pp. 6-20), and I briefly summarise this here:—

Félicité was born at Bordeaux, in 1843, of healthy parents. Towards the age of thirteen years she began to exhibit symptoms of hysteria. When about fourteen and a half she used suddenly to feel a pain in her forehead, and then to fall into a profound sleep for some ten minutes, after which she woke spontaneously in her secondary condition. This lasted an hour or two; then the sleep came on again, and she awoke in her normal state. The change at first occurred every five or six days. As the hysterical symptoms increased, Dr. Azam was called in to attend her in 1858.

His report of that time states that in the primary state she appears very intelligent and fairly well educated; of a melancholy disposition, talking little, very industrious; constantly thinking of her maladies and suffering acute pains in various parts of the body, especially the head—the *clou hystérique* being very marked; all her actions, ideas, and

words perfectly rational. Almost every day what she calls her *crise* comes on spontaneously—often while she is sitting at her needlework—preceded by a brief interval of the profound sleep, from which no external stimulus can rouse her. On waking into the secondary state, she appears like an entirely different person, smiling and gay; she continues her work cheerfully or walks about briskly, no longer feeling all the pains she has just before been complaining of. She looks after her ordinary domestic duties, goes out, walks about the town, and pays calls; behaves in every way like an ordinary healthy girl.

In this condition she remembers perfectly all that has happened on previous occasions when she was in the same state, and also all the events of her normal life; whereas during her normal life she forgets absolutely the occurrences of the secondary state. She declares constantly that whatever state she is in at the moment is the normal one—her *raison*—while the other one is always her *crise*.

The change of character in the secondary state is strongly marked; she becomes gay and vivacious—almost noisy; instead of being indifferent to everything, her sensibilities—both imaginative and emotional—become excessive. All her faculties appear more developed and more complete. The condition, in fact, is much superior to her ordinary one, as shown by the disappearance of her physical pains, and especially by the state of her memory.

She married early, and her *crises* became more frequent, though there were occasionally long intervals when they never came at all. But the secondary state, which in 1858 and 1859 only occupied about a tenth part of her life, gradually encroached more and more on the primary state, till the latter began to appear only at intervals and for a brief space of time.

In 1875 Dr. Azam, having for long lost sight of her, found her a mother of a family, keeping a shop. Now and then, but more and more rarely, occurred what she called her *crises*—really relapses into her *primary* condition. These were excessively inconvenient, since she forgot in them all the events of what was now her ordinary life, all the arrangements of her business, etc.; for instance, in going to a funeral, she had a *crise*, and consequently found it impossible to remember

who the deceased person was. She had a great dread of these occurrences, though, by long practice, she had become very skilful at concealing them from every one but her husband; and the transition periods in passing from one state to another, during which she was completely unconscious, were now so short as to escape general notice. A peculiar feeling of pressure in the head warned her that the *crise* was coming, and she would then, for fear of making mistakes in her business, hastily write down whatever facts she most needed to keep in mind.

While the primary state lasted, she relapsed into the extreme melancholy and depression that characterised her early life, these being, in fact, now aggravated by her troublesome amnesia. She also lost her affection for her husband and children, and suffered from many hysterical pains and other symptoms which were much less acute in the secondary state. By 1887, however, the primary state only occurred every month or two, lasting only for a few hours at a time.

The last case¹ that I shall mention is that of Miss Mary Lurancy Vennum, the "Watseka Wonder".

The case briefly is one of alleged "possession," or "spirit-control". The subject of the account, a girl nearly fourteen years old, living at Watseka, Illinois, became apparently controlled by the spirit of Mary Roff, a neighbour's daughter, who had died at the age of eighteen years and nine months, when Lurancy Vennum was a child of about fifteen months old. The most extraordinary feature in the case was that the control by Mary Roff lasted almost continuously for a period of four months.

For the present we must consider this case as a duplication of personality—a pseudo-possession, if you will—determined in a hysterical child by the suggestion of friends, but at a later stage, and when some other wonders have become more familiar than now, we may find that this singular narrative has further lessons to teach us.

¹ See *Journal*, S.P.R., vol. x., p. 56.

There is thus a series of disintegrations of personality ranging from the most trifling *idée fixe* to actual alternations or permanent changes of the whole type of character. All these illustrate the structure of the personality in concordant ways, and indicate the complex and separable nature of its elements.

Hysteria is in some ways a better dissecting agent than any other where delicate psychical dissociations are concerned. Just as the microscopist stains a particular tissue for observation, so does hysteria stain with definiteness, as it were, particular synergies—definite complexes of thought and action—more manifestly than any grosser lesion, any more profound or persistent injury could do.

Nor is it only as a dissecting agent that hysteria can aid our research. There are in hysteria frequent *acquisitions* as well as *losses* of faculty. It is not unusual to find great hyper-æsthesia in certain special directions—of touch, hearing, perception of light, etc.—combined with hysterical loss of sensation of other kinds.

And from this point it is that our inquiries must now take their fresh departure. We in this work are concerned with changes which are the *converse* of hysterical changes. We are looking for integrations in lieu of disintegrations; for intensifications of control, widenings of faculty, instead of relaxation, scattering, or decay.

Suppose, then, that in a case of instability of the psychical threshold,—ready *permeability*, if you will, of the psychical diaphragm separating the supraliminal from the subliminal self,—the elements of emergence tend to increase and the elements of submergence to diminish. Suppose that the permeability depends upon the force of the uprushes from below the diaphragm rather than on the tendency to sink downwards from above it. We shall then reach the point where the vague name of *hysteria* must give place to the vague name of *genius*.

CHAPTER III.

GENIUS.

Igneus est ollis vigor et cœlestis origo
Seminibus, quantum non noxia corpora tardant
Terrenique hebetant artus moribundaque membra.

— VIRGIL.

IN my second chapter I made no formal attempt to define that human personality which is to form the main subject of this book. I was content to take the conception roughly for granted, and to enter at once on the study of the lapses of personality into abnormal conditions,—short of the lowest depths of idiocy or madness. From that survey it appeared that these degenerations could be traced to some defect in that central control which ought to clasp and integrate into steady manhood the hierarchies of living cells which compose the human organism. This insight into the Self's decay was the needed prerequisite to our present task—that of apprehending its true normality, and thereafter of analysing certain obscurer faculties which indicate the line of its evolution during and after the life of earth.

Strength and concentration of the inward unifying control—*that* must be the true normality which we seek ; and in seeking it we must remember how much of psychical operation goes on below the conscious threshold, imperfectly obedient to any supraliminal appeal. What advance can we make in inward mastery? how far extend our grasp over the whole range of faculty with which we are obscurely endowed ?

It is plain that in a broad and general way natural selection, sexual selection, and the advance of science are working together towards an increase in moral and physical health and vigour. But it is plain also that these onward tendencies, are slow and uncertain; and it is possible to argue that the *genus homo* has reached its fore-ordained evolutionary limit; so that it cannot be pushed further in any direction without risk of nervous instability, sterility, and ultimate extinction. Some dim apprehension of this kind lends plausibility to many popular diatribes. Dr. Max. Nordau's works afford a well-known example of this line of protest against the present age as an age of overwork and of nervous exhaustion. And Professor Lombroso and other anthropologists have discussed the characteristics of the "man of genius"; with the result of showing (as they believe) that this apparently highest product of the race is in reality not a culminant but an aberrant manifestation; and that men of genius must be classed with criminals and lunatics, as persons in whom a want of balance or completeness of organisation has led on to an over-development of one side of the nature;—helpful or injurious to other men as accident may decide.

On this point I shall join issue; and I shall suggest, on the other hand, that Genius—if that vaguely used word is to receive anything like a psychological definition—should rather be regarded as a power of utilising a wider range than other men can utilise of faculties in some degree innate in all;—a power of appropriating the results of subliminal mentation to subserve the supraliminal stream of thought;—so that an "inspiration of Genius" will be in truth a *subliminal uprush* an emergence into the current of ideas which the man is consciously manipulating of other ideas which he has not consciously originated, but which have shaped themselves beyond his will, in profounder regions of his being. I shall urge that there is here no real departure from normality; no abnormality, at least in the sense of degeneration; but rather a fulfilment of the true

norm of man, with suggestions, it may be, of something *super-normal*;—of something which transcends existing normality as an advanced stage of evolutionary progress transcends an earlier stage.

But before proceeding further I wish to guard against a possible misapprehension. I shall be obliged in this chapter to dwell on valuable aid rendered by subliminal mentation; but I do not mean to imply that such mentation is *ipso facto superior* to supraliminal, or even that it covers a large proportion of practically useful human achievement. That which lies beneath the threshold is at least as mixed in quality as that which lies above.

It is true, however, that the range of our subliminal mentation is more extended than the range of our supraliminal. At one end of the scale we find *dreams*,—a normal subliminal product, but of less practical value than any form of sane supraliminal thought. At the other end of the scale we find that the rarest, most precious knowledge comes to us from outside the ordinary field,—through the eminently subliminal processes of telepathy, telæsthesia, ecstasy. And between these two extremes lie many subliminal products, varying in value according to the dignity and trustworthiness of the subliminal mentation concerned.

This last phrase—inevitably obscure—may be illustrated by reference to that hierarchical arrangement of *supraliminal* action and perception which Dr. Hughlings Jackson has so used as to clear up much previous confusion of thought. Following him, we now speak of highest-level nerve-centres, governing our highest, most complex thought and will; of middle-level centres, governing movements of voluntary muscles, and the like; and of lowest-level centres (which from my point of view are purely subliminal), governing those automatic processes, as respiration and circulation, which are independent of conscious rule, but necessary to the maintenance of life. We can roughly judge from the nature of any observed action whether the highest-level centres are directing it, or whether

they are for the time inhibited, so that middle-level centres operate uncontrolled.

Thus ordinary speech and writing are ruled by highest-level centres. But when an epileptic discharge of nervous energy has exhausted the highest-level centres, we see the middle-level centres operating unchecked, and producing the convulsive movements of arms and legs in the "fit". As these centres in their turn become exhausted, the patient is left to the guidance of lowest-level centres alone;—that is to say, he becomes comatose, though he continues to breathe as regularly as usual.

Now this series of phenomena,—*descending* in coherence and co-ordination from an active consensus of the whole organism to a mere automatic maintenance of its most stably organised processes,—may be pretty closely paralleled by the series of subliminal phenomena also.

Sometimes we seem to see our subliminal perceptions and faculties acting truly in unity, truly as a Self;—co-ordinated into some harmonious "inspiration of genius," or some profound and reasonable hypnotic self-reformation, or some far-reaching supernormal achievement of clairvoyant vision or self-projection into a spiritual world. Whatever of subliminal personality is thus acting corresponds with the highest-level centres of supraliminal life. At such moments the *subliminal* represents (as I believe) most nearly what will become the *surviving* Self.

But it seems that this degree of clarity, of integration, cannot be long preserved. Much oftener we find the subliminal perceptions and faculties acting in less co-ordinated, less coherent ways. We have products which, while containing traces of some faculty beyond our common scope, involve, nevertheless, something as random and meaningless as the discharge of the uncontrolled middle-level centres of arms and legs in the epileptic fit. We get, in short, a series of phenomena which the term *dream-like* seems best to describe.

In the realm of genius,—of uprushes of thought and feeling fused beneath the conscious threshold into artistic shape,—we

get no longer masterpieces but half-insanities,—not the Sistine Madonna, but Wiertz's Vision of the Guillotined Head; not *Kubla Khan*, but the disordered opium dream. Throughout all the work of William Blake (I should say) we see the subliminal self flashing for moments into unity, then smouldering again in a lurid and scattered glow.

And hence again, just as the epileptic sinks lower and lower in the fit,—from the inco-ordinated movements of the limbs down to the mere stertorous breathing of coma,—so do our subliminal faculties sink down at last, through the utterances and drawings of the degenerate and the paranoiac,—through mere fragmentary dreams, or vague impersonal bewilderment,—into the minimum psychical concomitant, whatever that be, which must co-exist with brain-circulation.

When we speak of the highest-level and other centres which govern our supraliminal being, and which are fitted to direct this planetary life in a material world, we can to some extent point out actual brain-centres whose action enables us to meet those needs. What are the needs of our cosmic life we do not know; nor can we indicate any point in our organism (as in the "solar plexus," or the like), which is adapted to meet them. We cannot even either affirm or deny that such spiritual life as we maintain while incarnated in this material envelope involves any physical concomitants at all.

For my part, I feel forced to fall back upon the old-world conception of a *soul* which exercises an imperfect and fluctuating control over the organism; and exercises that control, I would add, along two main channels, only partly coincident—that of ordinary consciousness, adapted to the maintenance and guidance of earth-life; and that of subliminal consciousness, adapted to the maintenance of our larger spiritual life during our confinement in the flesh.

If the subliminal centres which we thus impress into our waking service correspond to the *middle-level* only, they may bring to us merely error and confusion; if they correspond

to the highest-level, they may introduce us to previously unimagined truth.

It is to work done by the aid of some such subliminal uprush, I say once more, that the word "genius" may be most fitly applied. "A work of genius," indeed, in common parlance, means a work which satisfies two quite distinct requirements. It must involve something original, spontaneous, unteachable, unexpected; and it must also in some way win for itself the admiration of mankind. Now, psychologically speaking, the first of these requirements corresponds to a *real* class, the second to a purely accidental one. What the poet feels while he writes his poem is the psychological fact in *his* history; what his friends feel while they read it may be a psychological fact in *their* history, but does not alter the poet's creative effort, which was what it was, whether any one but himself ever reads his poem or no.

And popular phraseology justifies our insistence upon this subjective side of genius. Thus it is common to say that "Hartley Coleridge" (for example) "was a genius, although he never produced anything worth speaking of". Men recognise, that is to say, from descriptions of Hartley Coleridge, and from the fragments which he has left, that ideas came to him with what I have termed a sense of subliminal uprush,—with an authentic, although not to us an instructive, inspiration.

Before entering on the task of rendering manifest super-normal faculty, let us consider what we ought to regard as the normal range of faculty from which we start;—what, in relation to man, the words *norm* and *normal* should most reasonably mean.

The word *normal* in common speech is used almost indifferently to imply either of two things, which may be very different from each other—conformity to a standard and position as an average between extremes. Often indeed the average constitutes the standard—as when a gas is of normal

density; or is practically equivalent to the standard—as when a sovereign is of normal weight. But when we come to living organisms a new factor is introduced. Life is change; each living organism changes; each generation differs from its predecessor. The actual average at any given moment is no ideal standard; rather, the furthest evolutionary stage now reached is tending, given stability in the environment, to become the average of the future. Man's ancestors must have varied faster than any animal's, since they have travelled farthest in the same time; they have varied also in the greatest number of directions; they have evoked in greatest multiplicity the unnumbered faculties latent in the irritability of a speck of slime. Civilisation adds to the complexity of man's faculties; education helps him to their concentration. It is in the direction of a still wider range, a still firmer hold, that his evolution now must lie.

Let us consider the way in which the maximum of faculty is habitually manifested; the circumstances in which a man does what he has never supposed himself able to do before. We may take an instance where the faculty drawn upon lies only a little way beneath the surface. A man, we say, outdoes himself in a great emergency. If his house is on fire, let us suppose, he carries his children out over the roof with a strength and agility which seemed beyond his own. That effective impulse seems more akin to instinct than to calculation. We hardly know whether to call the act reflex or voluntary. It is performed with almost no conscious intervention of thought or judgment, but it involves a new and complex adaptation of voluntary muscles such as would need habitually the man's most careful thought to plan and execute. From the point of view here taken the action will appear to have been neither reflex nor voluntary in the ordinary sense, but *subliminal*;—a subliminal uprush, an emergence of hidden faculty,—of nerve co-ordinations potential in his organism but till now unused,—which takes command of the man and

guides his action at the moment when his being is deeply stirred.

This stock instance of a man's possible behaviour in moments of great physical risk does but illustrate in a gross and obvious manner, and in the motor region, a phenomenon which, as I hold, is constantly occurring on a smaller scale in the inner life of most of us. We identify ourselves for the most part with a stream of voluntary, fully conscious ideas,—cerebral movements connected and purposive as the movement of the hand which records them. Meantime we are aware also of a substratum of fragmentary automatic, *liminal* ideas, of which we take small account. These are bubbles that break on the surface; but every now and then there is a stir among them. There is a rush upwards as of a subaqueous spring; an inspiration flashes into the mind for which our conscious effort has not prepared us. This so-called inspiration may in itself be trivial or worthless; but it is the initial stage of a phenomenon to which, when certain rare attributes are also present, the name of genius will be naturally given.

For the purpose of present illustration of the workings of genius it seems well to choose a kind of ability which is quite indisputable, and which also admits of some degree of quantitative measurement. I would choose the higher mathematical processes, were data available. Meantime there is a lower class of mathematical gift which by its very specialisation and isolation seems likely to throw light on our present inquiry.

I refer to the so-called "calculating boy," or "arithmetical prodigy," generally of tender years, and capable of performing "in his head," and almost instantaneously, problems for which ordinary workers would require pencil and paper and a much longer time. In some few cases, indeed, the ordinary student has no means whatever of solving the problem which the calculating boy unriddles with ease and exactness.

In almost every point where comparison is possible, we find

this computative gift resembling other manifestations of subliminal faculty,—such as the power of seeing hallucinatory figures,—rather than the results of steady supraliminal effort, such as the power of logical analysis. In the first place, this faculty, in spite of its obvious connection with general mathematical grasp and insight, is found almost at random,—among non-mathematical and even quite stupid persons, as well as among mathematicians of mark. In the second place, it shows itself mostly in early childhood, and tends to disappear in later life;—in this resembling visualising power in general, and the power of seeing hallucinatory figures in particular; which powers, as both Mr. Galton's inquiries and our own tend to show, are habitually stronger in childhood and youth than in later years.

I subjoin a table, compiled by the help of Dr. Scripture's collection,¹ which will broadly illustrate the main points above

TABLE OF PRINCIPAL ARITHMETICAL PRODIGES.

Name (alphabetically).	Age when gift was observed.	Duration of gift.	Intelligence.
Ampère	4	?	eminent
Bidder	10	through life	good
Buxton	?	?	low
Colburn	6	few years	average
Dase [or Dahse] . .	boyhood	through life	very low
Fuller	boyhood	?	low
Gauss	3	?	eminent
Mangiamele	10	few years	average ?
Mondeux	10	few years	low
Prolongeau	6	few years	low
Safford	6	few years	good
"Mr. Van R., of Utica"	6	few years	average ?
Whately	3	few years	good

mentioned. Among these thirteen names we have two men of transcendent, and three of high ability.

¹ See *American Journal of Psychology*, vol. iv., No. 1, April, 1891.

Of the gift of Gauss and Ampère we know nothing except a few striking anecdotes. After manifesting itself at an age when there is usually no continuous supraliminal mental effort worth speaking of, it appears to have been soon merged in the general blaze of their genius. With Bidder the gift persisted through life, but grew weaker as he grew older. In vol. ciii. of the *Proceedings of the Institute of Civil Engineers*, Mr. W. Pole, F.R.S., in describing how Mr. Bidder could determine mentally the logarithm of any number to 7 or 8 places, says (p. 252): "He had an almost miraculous power of seeing, as it were, intuitively what factors would divide any large number, not a prime. Thus, if he were given the number 17,861, he would instantly remark it was 337×53 He could not, he said, explain how he did this; it seemed a natural instinct to him."

Passing on to the two other men of high ability known to have possessed this gift, Professor Safford and Archbishop Whately, we are struck with the evanescence of the power after early youth,—or even before the end of childhood. I quote from Dr. Scripture Archbishop's Whately's account of his powers :—

There was certainly something peculiar in my calculating faculty. It began to show itself at between five and six, and lasted about three years. . . . I soon got to do the most difficult sums, always in my head, for I knew nothing of figures beyond numeration. I did these sums much quicker than any one could upon paper, and I never remember committing the smallest error. *When I went to school, at which time the passion wore off, I was a perfect dunce at ciphering, and have continued so ever since.*

Still more remarkable, perhaps, was Professor Safford's loss of power. Professor Safford's whole bent was mathematical; his boyish gift of calculation raised him into notice; and he is now a Professor of Astronomy. He had therefore every motive and every opportunity to retain the gift, if thought and practice could have retained it. But whereas at ten years old he

worked correctly in his head, in one minute, a multiplication sum whose answer consisted of thirty-six figures, he is now, I believe, neither more nor less capable of such calculation than his neighbours.

Turning now to the stupid or uneducated prodigies, Dase alone seems to have retained his power through life. Colburn and Mondeux, and apparently Prolongeau and Mangiamele, lost their gift after childhood.

On the whole, the ignorant prodigies seldom appear to have been conscious of any continuous logical process, while in some cases the separation of the supraliminal and subliminal trains of thought must have been very complete. Buxton, for instance, would talk freely whilst doing his questions. Fixity and clearness of inward visualisation seems to have been the leading necessity in all these achievements; and it apparently mattered little whether the mental blackboard (so to say) on which the steps of the calculation were recorded were or were not visible to the mind's eye of the supraliminal self.

I have been speaking only of visualisation; but it would be interesting if we could discover how much actual mathematical insight or inventiveness can be subliminally exercised. Here, however, our materials are very imperfect. From Gauss and Ampère we have, so far as I know, no record. At the other end of the scale, we know that Dase (perhaps the most successful of all these prodigies) was singularly devoid of mathematical grasp. "On one occasion Petersen tried in vain for six weeks to get the first elements of mathematics into his head." "He could not be made to have the least idea of a proposition in Euclid. Of any language but his own he could never master a word." Yet Dase received a grant from the Academy of Sciences at Hamburg, on the recommendation of Gauss, for mathematical work; and actually in twelve years made tables of factors and prime numbers for the seventh and nearly the whole of the eighth million,—a task which probably few men could have accomplished, without mechanical aid, in

an ordinary lifetime. He may thus be ranked as the only man who has ever done valuable service to Mathematics without being able to cross the Ass's Bridge.

We may now pass on to review some further instances of subliminal co-operation with conscious thought;—first looking about us for any cases comparable in *definiteness* with the preceding; and then extending our view over the wider and vaguer realm of creative and artistic work. The sense of the *efflux of time*, and the sense of *weight*, or of muscular resistance, are amongst the profoundest elements in our organic being. And the sense of time is indicated in several ways as a largely subliminal faculty. There is much evidence to show that it is often more exact in men sleeping than in men awake, and in men hypnotised than in men sleeping. The records of spontaneous somnambulism are full of predictions made by the subject as to his own case, and accomplished, presumably by self-suggestion, but without help from clocks, at the precise minute foretold. Or this hidden knowledge may take shape in the imagery of dream, as in a case published by Professor Royce, of Harvard, where his correspondent describes “a dream in which I saw an enormous flaming clock-dial with the hands standing at 2.20. Awaking immediately, I struck a match, and upon looking at my watch found it was a few seconds past 2.20.”

Similarly we find cases where the uprush of subliminal faculty is concerned with the deep organic sensation of muscular resistance.

Passing on to subliminal products of *visual* type, I am glad to be able to quote the following passage which seems to me to give in germ the very theory for which I am now contending on the authority of one of the most lucid thinkers of the last generation.

The passage occurs in an article by Sir John Herschel on “Sensorial Vision,” in his *Familiar Lectures on Scientific Subjects*, 1816. Sir John describes some experiences of his own,

"which consist in the involuntary production of visual impressions, into which geometrical regularity of form enters as the leading character, and that, under circumstances which altogether preclude any explanation drawn from a possible regularity of structure in the retina or the optic nerve". Twice these patterns appeared in waking daylight hours,—with no illness or discomfort at the time or afterwards. More frequently they appeared in darkness; but still while Sir John was fully awake. They appeared also twice when he was placed under chloroform; "and I should observe that I never lost my consciousness of being awake and in full possession of my mind, though quite insensible to what was going on. . . . Now the question at once presents itself—What *are* these Goemetrical Spectres? and how, and in what department of the bodily or mental economy do they originate? They are evidently not dreams. The mind is not dormant, but active and conscious of the direction of its thoughts; while these things obtrude themselves on notice, and by calling attention to them, *direct* the train of thought into a channel it would not have taken of itself. . . . If it be true that the conception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a *thought*, an intelligence, working within our own organisation distinct from that of our own personality." And Sir John further suggests that these complex figures, entering the mind in this apparently arbitrary fashion, throw light upon "the suggestive principle" to which "we must look for much that is determinant and decisive of our volition when carried into action". "It strikes me as not by any means devoid of interest to contemplate cases where, in a matter so entirely abstract, so completely devoid of any moral or emotional bearing, as the production of a geometrical figure, we, as it were, seize upon that principle in the very act, and in the performance of its office."

From my point of view, of course, I can but admire the

acumen which enabled this great thinker to pierce to the root of the matter by the aid of so few observations. He does not seem to have perceived the connection between these "schematic phantasms," to borrow a phrase from Professor Ladd, and the hallucinatory figures of men or animals seen in health or in disease. But even from his scanty data his inference seems to me irresistible;—"We have evidence of a *thought*, an intelligence, working within our own organisation, distinct from that of our own personality". I shall venture to claim him as the first originator of the theory to which the far fuller evidence now accessible had independently led myself.

Cases observed as definitely as those just quoted are few in number; and I must pass on into a much trodden—even a confusedly trampled—field;—the records, namely, left by eminent men as to the element of subconscious mentation, which was involved in their best work.

Dr. Chabaneix has put together the results of a direct inquiry addressed to some Frenchmen of distinction as to their methods especially of imaginative work.¹ I quote a few of the replies addressed to him, beginning with some words from M. Sully Prudhomme,—at once psychologist and poet,—who is here speaking of the subconscious clarification of a chain of abstract reasoning. "I have sometimes suddenly understood a geometrical demonstration made to me a year previously without having in any way directed thereto my attention or will. It seemed that the mere spontaneous ripening of the conceptions which the lectures had implanted in my brain had brought about within me this novel grasp of the proof."

With this we may compare a statement of Arago's—"Instead of obstinately endeavouring to understand a proposition at once, I would admit its truth provisionally;—and next day I would be astonished at understanding thoroughly that which seemed all dark before".

¹ "Le Subconscient chez les Artistes, les Savants, et les Ecrivains," par le Dr, Paul Chabaneix, Paris, 1897,

M. Retté, a poet, tells Dr. Chabaneix that he falls asleep in the middle of an unfinished stanza, and when thinking of it again in the morning finds it completed. And M. Vincent d'Indy, a musical composer, says that he often has on waking a fugitive glimpse of a musical effect which (like the memory of a dream) needs a strong immediate concentration of mind to keep it from vanishing.

De Musset writes, "On ne travaille pas, on écoute, c'est comme un inconnu qui vous parle à l'oreille".

Lamartine says, "Ce n'est pas moi qui pense; ce sont mes idées qui pensent pour moi".

Rémy de Gourmont: "My conceptions rise into the field of consciousness like a flash of lightning or like the flight of a bird."

Saint-Saens had only to listen, as Socrates to his Dæmon; and M. Ribot, summing up a number of similar cases, says: "It is the unconscious which produces what is vulgarly called inspiration. This condition is a positive fact, accompanied with physical and psychical characteristics peculiar to itself. . . . Neither reflection nor will can supply its place in original creation. . . . The bizarre habits of artists when composing tend to create a special physiological condition,—to augment the cerebral circulation in order to provoke or to maintain the unconscious activity."

In what precise way the cerebral circulation is altered we can hardly at present hope to know. Meantime a few psychological remarks fall more easily within our reach.

In the first place, we note that a very brief and shallow submergence beneath the conscious level is enough to infuse fresh vigour into supraliminal trains of thought. Ideas left to mature unnoticed for a few days, or for a single night, seem to pass but a very little way beneath the threshold.

In the second place, we see in some of these cases of deep and fruitful *abstraction* a slight approach to duplication of personality. John Stuart Mill, intent on his *Principles of Logic*,

as he threaded the crowds of Leadenhall Street, recalls certain morbid cases of hysterical *distraction*;—only that with Mill the process was an integrative one and not a dissolutive one—a gain and not a loss of power over the organism.

And thirdly, in some of these instances we see the man of genius achieving spontaneously, and unawares, much the same result as that which is achieved for the hypnotic subject by deliberate artifice. For he is in fact co-ordinating the waking and the sleeping phases of his existence. He is carrying into sleep the knowledge and the purpose of waking hours;—and he is carrying back into waking hours again the benefit of those profound assimilations which are the privilege of sleep.

The late Robert Louis Stevenson, in many ways a typical man of genius, was in no way more markedly gifted with that integrating faculty—that increased power over all strata of the personality—which I have ascribed to genius, than in his relation to his dreams (see “A Chapter on Dreams” in his volume *Across the Plains*). Seldom has the essential analogy between dreams and inspiration been exhibited in such a striking way. His dreams had always (he tells us) been of great vividness, and often of markedly *recurrent* type. But the point of interest is that, when he began to write stories for publication, the “little people who managed man’s internal theatre” understood the change as well as he.

When he lay down to prepare himself for sleep, he no longer sought amusement, but printable and profitable tales; and after he had dozed off in his box-seat, his little people continued their evolutions with the same mercantile designs. . . . For the most part, whether awake or asleep, he is simply occupied—he or his little people—in consciously making stories for the market. . . .

The more I think of it, the more I am moved to press upon the world my question: “Who are the Little People?” They are near connections of the dreamer’s, beyond doubt; they share in his financial worries and have an eye to the bank book; they share plainly in his training; . . . they have

plainly learned like him to build the scheme of a considerate story and to arrange emotion in progressive order; only I think they have more talent; and one thing is beyond doubt,—they can tell him a story piece by piece, like a serial, and keep him all the while in ignorance of where they aim. . . .

That part [of my work] which is done while I am sleeping is the Brownies' part beyond contention; but that which is done when I am up and about is by no means necessarily mine, since all goes to show the Brownies have a hand in it even then.

Slight and imperfect as the above statistics and observations admittedly are, they seem to me to point in a more useful direction than do some of the facts collected by that modern group of anthropologists who hold that genius is in itself a kind of nervous malady, a disturbance of mental balance, akin to criminality or even to madness.

The nervous system is probably tending in each generation to become more complex and more delicately ramified. Those individuals in whom the hereditary or the acquired change is the most rapid are likely also to suffer most from a *perturbation which masks evolution*—an occasional appearance of what may be termed “nervous sports” of a useless or even injurious type. Such are the fancies and fanaticisms, the bizarre likes and dislikes, the excessive or aberrant sensibilities, which have been observed in some of the eminent men whom Lombroso discusses in his book on the Man of Genius. Their truest analogue, as we shall presently see more fully, lies in the oddities or morbidities of sentiment or sensation which so often accompany the development of the human organism into its full potencies, or precede the crowning effort by which a fresh organism is introduced into the world.

In our absolute ignorance of the source from whence life came, we have no ground for assuming that it was a purely planetary product, or that its unknown potentialities are concerned with purely planetary ends. The history of life on earth has been a history not merely of *adaptation* to an environment

known once for all, but of gradual *discovery* of the environment, always there, but unknown. The dawn of new faculty has again and again manifested a wider Cosmos to which life must react.

One of the corollaries from the conception of a constantly widening and deepening perception of an environment infinite in infinite ways, will be that the faculties which befit the material environment have absolutely no primacy, unless it be of the merely chronological kind, over those faculties which science has often called *by-products*, because they have no manifest tendency to aid their possessor in the struggle for existence in a material world. The higher gifts of genius—poetry, the plastic arts, music, philosophy, pure mathematics—all of these are precisely as much in the central stream of evolution—are perceptions of new truth and powers of new action just as decisively predestined for the race of man—as the aboriginal Australian's faculty for throwing a boomerang or for swarming up a tree for grubs.

What inconsistencies, what absurdities, underlie that assumption that evolution means nothing more than the survival of animals fittest to conquer enemies and to overrun the earth! On that bare hypothesis the genus *homo* is impossible to explain. No one really attempts to explain him except on the tacit supposition that Nature somehow tended to evolve intelligence—somehow needed to evolve joy; was not satisfied with such an earth-over-runner as the rabbit, or such an invincible conqueror as the influenza microbe. But *how much* intelligence, *what* kind of joy Nature aimed at—is this to be left to be settled by the instinct of *l'homme sensuel moyen*? or ought we not rather to ask of the best specimens of our race what it is that they live for?—whether they labour for the meat that perisheth, or for Love and Wisdom?

Once more. The distinctive characteristic of genius is the large infusion of the subliminal in its mental output; and one characteristic of the subliminal in my view is that it is in closer

relation than the supraliminal to the spiritual world, and is thus nearer to the primitive source and extra-terrene initiation of life. If indeed the inspirations of genius spring from a source one step nearer to primitive reality than is that specialised consensus of faculties which natural selection has lifted above the threshold for the purposes of working-day existence, then surely we need not wonder if the mind and frame of man should not always suffice for smooth and complete amalgamation; if some prefiguration of faculties adapted to a later stage of being should mar the symmetry of the life of earth.

And thus there may really be something at times *incommensurable* between the inspirations of genius and the results of conscious logical thought. Just as the calculating boy solves his problems by methods which differ from the methods of the trained mathematician, so in artistic matters also that "something of strangeness" which is in "all excellent beauty," may be the expression of a real difference between subliminal and supraliminal modes of perception. I cannot help thinking that such a difference is perceptible in subliminal relations to speech; that the subliminal self will sometimes surpass conscious effort, if it is treating speech as a branch of Art, in Poetry;—or else in some sense will fall short of conscious effort, when it is merely using words as an unavoidable medium to express ideas which common speech was hardly designed to convey.

There is a phrase in common use which involves perhaps more of psychological significance than has yet been brought out. Of all which we can call genius, or which we can ally with genius—of art, of love, of religious emotion—it is common to hear men say that they *transcend the scope of speech*. Nor have we any reason for regarding this as a mere vague sentimental expression.

There is no *a priori* ground for supposing that language will have the power to express all the thoughts and emotions of

man. It may indeed be maintained that the inevitable course of its development tends to exhibit more and more clearly its inherent limitations. "Every language," it has been said, "begins as poetry and ends as algebra." To use the terms employed in this work, every language begins as a subliminal uprush and ends as a supraliminal artifice. Organic instincts impel to primitive ejaculation; unconscious laws of mind shape early grammar. But even in our own day—and we are still in the earth's infancy—this naïveté of language is fast disappearing. The needs of science and of commerce have become dominant, and although our vocabulary, based as it is on concrete objects and direct sensations, is refined for the expression of philosophic thought, still we cannot wonder if our supraliminal manipulation leaves us with an instrument less and less capable of expressing the growing complexity of our whole psychical being.

What then, we may ask, is the attitude and habit of the subliminal self likely to be with regard to language? Is it not probable that other forms of symbolism may retain a greater proportional importance among those submerged mental operations which have not been systematised for the convenience of communication with other men?

The inspiration of Art of all kinds consists in the invention of precisely such a wider symbolism. I am not speaking, of course, of symbolism of a forced and mechanical kind—symbolism designed and elaborated as such—but rather of that pre-existent but hidden concordance between visible and invisible things, between matter and thought, between thought and emotion, which the plastic arts, and music, and poetry, do each in their own special field discover.

In using these words I am far from adopting the formulæ of any special school. The symbolism of which I speak implies nothing of mysticism. Nor indeed, in my view, can there be any real gulf or deep division between so-called realistic and idealistic schools. All that exists is continuous;

nor can Art symbolise any one aspect of the universe without also implicitly symbolising aspects which lie beyond.

And thus in the Arts we have symbolism at every stage of transparency and obscurity ; from symbolisms which merely summarise speech to symbolisms which transcend it. Sometimes, as with Music, it is worse than useless to press for too close an interpretation. Music marches, and will march for ever, through an ideal and unimaginable world. Her melody may be a mighty symbolism, but it is a symbolism to which man has lost the key. Poetry's material, on the other hand, is the very language which she would fain transcend. But her utterance must be subliminal and symbolic, if it is to be poetry indeed ; it must rise (as has been already hinted) from a realm profounder than deliberate speech ; it must come charged, as Tennyson has it, with that "charm in words, a charm no words can give".

I have thus far endeavoured to show that Genius represents not only the crystallisation of ideas already existing in floating form in the supraliminal intelligence, but also an independent, although concurrent, stream of mentation, spreading often to wider range, although still concerned with matters in themselves cognisable by the normal intelligence.

Let us proceed to push the inquiry a step further. It has been claimed in this work for subliminal uprushes generally that they often contain knowledge which no ordinary method of research could acquire. Is this supernormal knowledge—we ought now to ask—ever represented in the uprushes to which we give the name of Genius ?

What is the relation, in short, of the man of Genius to the sensitive ?

If the man of Genius be, as I have urged, on the whole the completest type of humanity, and if the sensitive's special gift be in itself one of the most advanced forms of human faculty, ought not the inspirations of genius to bring with

them flashes of supernormal knowledge as intimate as those which the sensitive—perhaps in other respects a commonplace person—from time to time is privileged to receive?

Some remarkable instances of this kind undoubtedly do exist. The most conspicuous and most important of all I will not discuss here. Nor will I dwell upon other founders of religions, or on certain traditional saints or sages. But among historical characters of the first mark the names of Socrates and of Joan of Arc are enough to cite. I believe that the monitions of the Dæmon of Socrates—the subliminal self of a man of transcendent genius—have in all probability been described to us with literal truth: and did in fact convey to that great philosopher precisely the kind of telæsthetic or precognitive information which forms the sensitive's privilege to-day. We have thus in Socrates the ideal unification of human powers.

It must, however, be admitted that such complete unification is not the general rule for men of genius; that their inspirations generally stop short of telepathy or of telæsthesia. I think we may explain this limitation somewhat as follows. The man of genius is what he is by virtue of possessing a readier communication than most men possess between his supraliminal and his subliminal self. From his subliminal self, he can only draw what it already possesses; and we must not assume as a matter of course that the subliminal region of any one of us possesses that particular sensitivity—that specific transparency—which can receive and register *definite facts* from the unseen. *That* may be a gift which stands as much alone—in independence of other gifts or faculties—in the subliminal region as, say, a perfect musical ear in the supraliminal. The man of genius may draw much from those hidden wells of being without seeing reflected therein any actual physical scene in the universe beyond his ordinary ken.

And yet neither must we hastily assume that because the

man of genius gets no *definite* impression of a world beyond our senses he does not therefore get any *true* impression, which is all his own.

A dim but genuine consciousness of the spiritual environment ; that (it seems) is the degree of revelation which artistic or philosophic genius is capable of conferring.¹ Subliminal uprushes, in other words, so far as they are intellectual, tend to become *telæsthetic*. They bring with them indefinite intimations of what I hold to be the great truth that the human spirit is essentially capable of a deeper than sensorial perception, of a direct knowledge of facts of the universe outside the range of any specialised organ or of any planetary view.

But this conclusion points the way to a speculation more important still. Telæsthesia is not the only spiritual law, nor are subliminal uprushes affairs of the intellect alone. Beyond and above man's innate power of world-wide perception, there exists also that universal link of spirit with spirit which in its minor earthly manifestations we call telepathy. Our submerged faculty—the subliminal uprushes of genius—can expand in that direction as well as in the direction of telæsthesia. The emotional content, indeed, of those uprushes is even profounder and more important than the intellectual.

That primary passion which binds life to life, which links us both to life near and visible and to life imagined but unseen ; —*that* is no mere organic, no mere planetary impulse, but the inward aspect of the telepathic law. Love and religion are thus *continuous* ; they represent different phases of one all-pervading mutual gravitation of souls. The flesh does not conjoin, but dissevers ; although through its very severance it suggests a shadow of the union which it cannot bestow. We have to do here neither with a corporeal nor with a purely human emotion.

¹ In Wordsworth's *Prelude* we find introspective passages of extreme psychological interest as being deliberate attempts to tell the truth about exactly those emotions and intuitions which differentiate the poet from common men.

Love is the energy of integration which makes a Cosmos of the Sum of Things.

The controversy as to the planetary or cosmical scope of the passion of Love is, in fact, central to our whole subject. The planetary view regards the sexual instinct as the nucleus of reality around which baseless fancies gather. On the other hand, the Platonic view (as expressed in the *Symposium* and elsewhere) regards earthly passion as the initiation and introduction into cosmic sanctity and joy. Platonic Love represents in effect what would now be rather termed Religion; an attitude of devotion and worship towards an Eternal Goodness and Beauty. The psychical type to which we have applied the name of genius may thus be recognised in every region of thought and emotion, as in each direction a man's every-day self may be in a greater or less degree permeable to subliminal impulses.

Coming, then, to the question, "What is the origin of genius?" I cannot accept the ordinary explanation that it is a mere "sport" or mental by-product, occurring as physical "sports" do in the course of evolution. I hold that in the protoplasm or primary basis of all organic life there must have been an inherent adaptability to the manifestation of all faculties which organic life has in fact manifested. I hold, of course, that "sports" or variations occur, which are at present unpredictable, and which reveal in occasional offspring faculties which their parents showed no signs of possessing. But I differ from those who hold that the faculty itself thus manifested is now for the first time initiated in that stock by some chance combination of hereditary elements. I hold that it is not initiated, but only revealed; that the "sport" has not called a new faculty into being, but has merely raised an existing faculty above the threshold of supraliminal consciousness.

Two things, of course, are assumed for which Science offers no guarantee. I assume in man a soul which can draw strength

and grace from a spiritual Universe, and conversely I assume in the Universe a Spirit accessible and responsive to the soul of man. These are familiar postulates. But that which religions have claimed for their Founders or for their Saints—and what is sanctity but the genius of the ethical realm?—Psychology must claim for every form of spiritual indrawing, every form of spiritual response; for sleeping vision, for hypnotic rejuvenation, for sensory and motor automatisms, for trance, for ecstasy. That process of indrawing appears healthy and joyous; it is to the *child*, not to the madman, that genius is near akin.

Men of genius, then, are no eccentrics nor degenerates; they have made for us the sanest and most fruitful experiment yet made by man; they have endeavoured to exalt the human race in a way in which it can in truth be exalted; they have drawn on forces which exist, and on a Soul which answers; they have dwelt on those things “by dwelling on which it is,” as Plato has it, “that even God is divine”.

CHAPTER IV.

SLEEP.

δλβίᾳ δ' ἅπαντες αἴσᾳ λυσίπονον μετανίσσονται τελευτάν.
καὶ σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,
ζῶν δ' ἔτι λείπεται αἰῶνος εἰδῶλον· τὸ γὰρ ἔστι μόνον
ἐκ θεῶν· εὕδει δὲ πρᾶσσόντων μελέων, ἀτὰρ εὐδόντεσσιν ἐν πολλοῖς ὀνείροις
δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

—PINDAR.

It is obvious that in my review of phases or alternations of personality I have thus far left out of sight the most constant, the most important alternation of all. I have said nothing of *sleep*. Yet *that* change of personality, at least, has been borne in on every one's notice ;—not, certainly, as a morbid curiosity, but as an essential part of life.

Let us then consider the specific characteristics of sleep. The definition of sleep is an acknowledged *crux* in physiology. And I would point out that the increased experience of hypnotic sleep which recent years have afforded has made this difficulty even more striking than before. A physiological explanation must needs assume that some special bodily condition,—such, for instance, as the clogging of the brain by waste-products,—is at least the usual antecedent of sound sleep. But it is certain, on the other hand, that with a large percentage of persons profound and prolonged sleep can be induced, in *any* bodily condition, by simple suggestion. Hypnosis, indeed (as Wetterstrand and others have shown) may be prolonged, with actual benefit to the sleeper, far beyond the point which the spontaneous sleep of a healthy subject ever reaches. A good subject can

be awakened and thrown into hypnosis again almost at pleasure, and independently of any state either of nutrition or of fatigue. Such sleep belongs to those phenomena which we may call nervous if we will, but which we can observe or influence from the psychological side alone.

We cannot, then, treat sleep,—as it has generally been treated,—in its purely *negative* aspect. We cannot be content to dwell, with the common text-books, on the mere *absence* of waking faculties;—on the diminution of external perception, the absence of controlling intelligence. We must treat sleep *positively*, so far as we can, as a definite phase of our personality, co-ordinate with the waking phase. Each phase, as I believe, has been differentiated alike from a primitive indifference;—from a condition of lowly organisms which merited the name neither of sleep nor of waking. Nay, if there were to be a contest as to which state should be deemed primary and which secondary, sleep might put forward its claim to be regarded as the more primitive phase. It is sleep rather than vigilance which prenatal and infantile life suggest.

Entering, then, upon a review of sleeping faculty, it is a fully admitted, although an absolutely unexplained fact, that the regenerative quality of healthy sleep is something *sui generis*, which no completeness of waking quiescence can rival or approach. A few moments of sleep—a mere blur across the field of consciousness—will sometimes bring a renovation which hours of lying down in darkness and silence would not yield. The break of consciousness is associated in some way with a potent physiological change. That is to say, even in the case of a moment of ordinary sleep we already note the appearance of that special recuperative energy which is familiar in longer periods of sleep, and which, as we shall presently see, reaches a still higher level in hypnotic trance.

There is, then, in sleep an increased control over organic functions at the foundation of bodily life. But when we come to control over voluntary muscles, or to sensory capacity, we

find that our comparison between sleeping and waking faculty is no longer a simple one. On the one hand, there is of course a general blank and abeyance of control over the realm of waking energies ;—or in partial sleep a mere fantastic parody of those energies in incoherent dream. On the other hand, we find that sleep is capable of strange developments,—and that night can sometimes suddenly outdo the most complex achievements of day.

Take first the degree of control over the voluntary muscles. In ordinary sleep this is neither possessed nor desired ; in nightmare its loss is exaggerated, in quasi-hysterical fashion, into an appalling fear ; while in somnambulism,—a kind of new personality developed *ad hoc*,—the sleeper walks on perilous ridges with steady feet. I have already said that morbid somnambulism bears to sound sleep a relation something like that which hysteria bears to normal life. But between the healthy somnambulist and the subject of nightmare we find from another point of view a contrast resembling that between the man of genius and the hysteric. The somnambulist, like the man of genius, brings into play resources which are beyond ordinary reach. On the other hand, just as in many hysterics certain ordinary powers of movement have lapsed below voluntary control, so also the dreamer who dimly wishes to move a constrained limb is often unable to send thither a sufficient current of motor energy to effect the desired change of position. That nightmare inability to move, which we thus feel in dream,—“when neither he that fleeth can flee, nor he that pursueth pursue,”—that sensation which both Homer and Virgil have selected as the type of paralysing bewilderment,—this is just the *aboulia* of the hysteric ;—the condition when it takes a man half a hour to put on his hat, or when a woman sits all the morning looking at her knitting, but unable to add a stitch.

“Somnambulism,” however, is too vague and undefined a term for our present discussion. It will only be by a comparison

with hypnotism, in the next chapter, that we can hope to get some clearer notion of "sleep-waking" states.

Let us pass on to consider *entencephalic sensory faculty*,—"mind's eye" faculty,—as shown in sleep or dream. Here, too, we shall find the same rule to prevail as with motor faculty. That is to say, on the whole the sensory faculty is of course dimmed and inhibited by sleep; but there are nevertheless indications of a power subsisting as vividly as ever, or with even added acuteness.

Baillarger in France and Griesinger in Germany (both about 1845) were among the first to call attention to the vivid images which rise before the internal vision of many persons, between sleep and waking. M. Alfred Maury, the well-known Greek scholar and antiquary, gave to these images a few years later the title of *illusions hypnagogiques*, and published a remarkable series of observations upon himself. Mr. Galton has further treated of them in his *Inquiry into Human Faculty*; and cases will be found in *Phantasms of the Living*, vol. i., pp. 390, 473, etc.

These visions may be *hypnopompic* as well as *hypnagogic*;—may appear, that is to say, at the moment when slumber is departing as well as at the moment when it is coming on;—and in either case they are closely related to dreams; the "hypnagogic illusions" or pictures being sometimes repeated in dream (as with Maury), and the hypnopompic pictures consisting generally in the persistence of some dream-image into the first moments of waking. In either case they testify to an intensified power of inward visualisation at a very significant moment;—a moment which is actually or virtually one of sleep, but which yet admits of definite comparison with adjacent moments of waking. We may call the condition one of cerebral or "mind's eye" hyperæsthesia,—an exalted sensibility of special brain-centres in response to those unknown internal stimuli which are always giving rise to similar but fainter inward visions even in broadly waking hours.

For those who are already good visualisers such phenomena as these, though striking enough, present no quite unique experience. For bad visualisers, on the other hand, the vividness of these hypnagogic pictures may be absolutely a revelation.

The degree of acuteness, not of the visualising faculty alone, but of all the senses in dream, is a subject for direct observation, and even—for persons who can at all control their dreams—for direct experiment.

The "Chapter on Dreams," in R. L. Stevenson's volume, *Across the Plains* (already referred to in the last chapter), contains a description of the most successful dream-experiments thus far recorded. By self-suggestion before sleep, Stevenson could secure a visual and dramatic intensity of dream-representation which furnished him with the motives for some of his most striking romances. His account, written with admirable psychological insight, is indispensable to students of this subject.

I pass on to a less frequent phenomenon, which shows us at once intense imagination during sleep, and a lasting imprint left by these imaginations upon the waking organism;—an unintended self-suggestion which we may compare with Stevenson's voluntary self-suggestion mentioned just above.

The permanent result of a dream, I say, is sometimes such as to show that the dream has not been a mere superficial confusion of past waking experiences, but has had an unexplained potency of its own,—drawn, like the potency of hypnotic suggestion, from some depth in our being which the waking self cannot reach. Two main classes of this kind are conspicuous enough to be easily recognised—those, namely, where the dream has led to a "conversion" or marked religious change, and those where it has been the starting-point of an "insistent idea" or of a fit of actual insanity. The dreams which suddenly generate an insistent idea of an irrational type are closely and obviously analogous to post-hypnotic self-suggestions, which the self that inspired them

cannot be induced to countermand. Such is the dream related by M. Taine,¹ where a gendarme, impressed by an execution at which he has assisted, dreams that he himself is to be guillotined, and is afterwards so influenced by the dream that he attempts suicide. Several cases of this kind have been collected by Dr. Faure,² and Dr. Tissié, in his interesting little work, *Les Rêves*, has added some curious instances from his own observation.

A striking illustration may be drawn from the following incident in the story of Krafft-Ebing's patient,³ Ilma S., the genuineness of whose stigmata seems proved by that physician's care in observation, and by the painfulness of certain experiments performed upon her by students as practical jokes and against her will :—

6th May, 1888.—The patient is disturbed to-day. She complains to the sister of severe pain under the left breast, thinks that the professor has burnt her in the night, and begs the sister to obtain a retreat for her in a convent, where she will be secure against such attacks. The sister's refusal causes a hystero-epileptic attack. [At length, in the hypnotic trance] the patient gives the following explanation of the origin of the pain: "Last night an old man came to me; he looked like a priest and came in company with a Sister of Charity, on whose collet there was a large golden B. I was afraid of her. The old man was amiable and friendly. He dipped a pen in the sister's pocket, and with it wrote a W and B on my skin under the left breast. Once he dipped his pen badly and made a blot in the middle of the figure. This spot and the B pain me severely, but the W does not. The man explained the W as meaning that I should go to the M church and confess at the W confessional."

After this account the patient cried out and said, "There stands the man again. Now he has chains on his hands."

¹ *De l'Intelligence*, vol. i., p. 119.

² *Archives de Médecine*, vol. i., 1876, p. 554.

³ *An Experimental Study in Hypnotism*, by Dr. R. von Krafft-Ebing, translated by Dr. C. G. Chaddock, p. 91.

When the patient woke into ordinary life she was suffering pain in the place indicated, where there were "superficial losses of substance, penetrating to the corium, which have a resemblance to a reversed W and B," with "a hyperæmic raised spot between the two". Nowhere in this peculiar neurotrophic alteration of the skin, which is identical with those previously produced experimentally, are there traces of inflammation. The pain and the memory of the dream were removed by the doctor's suggestion; but the dream self-suggestion to confess at the M church persisted; and the patient, without knowing why, did actually go and confess to the priest of her vision.

In this last case we have a dream playing the part of a powerful post-hypnotic suggestion. The meaning of this vague term "suggestion" we shall have to discuss in a later chapter. It is enough to notice here the great power of a subliminal suggestion which can make an impression so much stronger not only than the usual evanescent touch of dream, but than the actual experiences of waking day.

But this case may also serve to lead us on to further reflections as to the connection between dream-memory and hypnotic memory, a connection which points, as we shall presently see, towards the existence of some subliminal continuity of memory, lying deeper down than the evocable memory of common life—the stock of conscious reminiscences on which we can draw at will.

With regard to memory, as with regard to sensation, we seem in waking life to be dealing with a selection made for purposes of earthly use. From the pre-conscious unselective memory which depends on the mere organisation of living matter, it is the task of consciousness, as it dawns in each higher organism, to make its own appropriate selection and to develop into distinctness certain helpful lines of reminiscence. The question of self-preservation—What must I needs be aware of in order to escape my foes?—involves the question,

What must I needs remember in order to act upon the facts of which I am aware? The selected currents of memory follow the selected avenues of sensation; what by disuse I lose the power of noticing at the time, I also lose the power of recalling afterwards.

For simpler organisms this rule may perhaps suffice. Man needs a more complex formula. For it may happen, as we have already seen, that two or more phases of personality in one man may each select from the mass of potential reminiscences a special group of memories of its own. These special groups, moreover, may bear to one another all kinds of relations; one may include another, or they may alternate and may be apparently co-exclusive.

What is the relation of the sleeping state to these dissociated, these parallel or concentric memories? Is it the case that when one memory includes another it is the waking memory—as one might expect from that state's apparently superior vividness—which shows itself the deeper, the more comprehensive record?

The answer of actual experience to these questions is unexpectedly direct and clear. In every recorded instance—so far at least as my memory serves me, where there has been any *unification* between alternating states, so as to make comparison possible—it is the memory furthest from waking life whose span is the widest, whose grasp of the organism's up-stored impressions is the most profound. Inexplicable as this phenomenon has been to observers who have encountered it without the needed key, the independent observations of hundreds of physicians and hypnotists have united in affirming its reality. The commonest instance, of course, is furnished by the ordinary hypnotic trance. The degree of intelligence, indeed, which finds its way to expression in that trance or slumber varies greatly in different subjects and at different times. But whensoever there is enough of alertness to admit of our forming a judgment, we find that in the hypnotic state there is a con-

siderable memory—though not necessarily a complete or a reasoned memory—of the waking state; whereas with most subjects in the waking state—unless some special command be imposed upon the hypnotic self—there is no memory whatever of the hypnotic state. In many hysterical conditions also the same general rule subsists; namely, that the further we get from the surface the wider is the expanse of memory which we encounter.

If all this be true, there are several points on which we may form expectations definite enough to suggest inquiry. Ordinary sleep is roughly intermediate between waking life and deep hypnotic trance; and it seems *a priori* probable that its memory will have links of almost equal strength with the memory which belongs to waking life and the memory which belongs to the hypnotic trance. And this is in fact the case; the fragments of dream-memory are interlinked with both these other chains. Thus, for example, without any suggestion to that effect, acts accomplished in the hypnotic trance may be remembered in dream; and remembered under the illusion which was thrown round them by the hypnotiser. Thus Dr. Auguste Voisin suggested to a hypnotised subject to stab a patient—really a stuffed figure—in the neighbouring bed.¹ The subject did so; and of course knew nothing of it on waking. But three days afterwards he returned to the hospital complaining that his dreams were haunted by the figure of a woman, who accused him of having stabbed and killed her. Appropriate suggestion laid this ghost of a doll.

Conversely, dreams forgotten in waking life may be remembered in the hypnotic trance.

I need not dwell on the existence, but at the same time the incompleteness, of our dream-memory of waking life; nor on the occasional formation of a separate chain of memory, constructed from successive and cohering dreams. It should be

¹ *Revue de l'Hypnotisme*, June, 1891, p. 302.

added that we do not really know how far our memory in dream of waking life may have extended ; since we can only *infer* this from our notoriously imperfect waking memory of past dreams.

I pass on to the still more novel and curious questions involved in the apparent existence of a dream-memory which, while accompanying the memory of ordinary life, seems also to have a wider purview, and to indicate that the record of external events which is kept within us is far fuller than we know.

Let us consider what stages such a memory may show.

I. It may include events once known to the waking self, but now definitely forgotten.

II. It may include facts which have fallen within the sensory field, but which have never been supraliminally “ apperceived ” or cognised in any way. And thus also it may indicate that from this wider range of remembered facts dream-*inferences* have been drawn.

As to the *first* of the above-mentioned categories no one will raise any doubt. It is a familiar fact—or a fact only sufficiently unfamiliar to be noted with slight surprise—that we occasionally recover in sleep a memory which has wholly dropped out of waking consciousness.

In such cases the original piece of knowledge has at the time made a definite impress on the mind,—has come well within the span of apprehension of the supraliminal consciousness. Its reappearance after, however long an interval, is a fact to which there are already plenty of parallels. But the conclusion to which some cases seem to me to point is one of a much stranger character. I think that there is evidence to show that many facts or pictures which have never even for a moment come within the apprehension of the supraliminal consciousness are nevertheless retained by the subliminal memory, and are occasionally presented in dreams with what seems a definite purpose. I here quote an interesting case :—

From *Proceedings*, S.P.R., vol. viii., p. 389 ; related by
Mr. Herbert J. Lewis, 19 Park Place, Cardiff.

In September, 1880, I lost the landing order of a large steamer containing a cargo of iron ore, which had arrived in the port of Cardiff. She had to commence discharging at six o'clock the next morning. I received the landing order at four o'clock in the afternoon, and when I arrived at the office at six I found that I had lost it. During all the evening I was doing my utmost to find the officials of the Custom House to get a permit, as the loss was of the greatest importance, preventing the ship from discharging. I came home in a great degree of trouble about the matter, as I feared that I should lose my situation in consequence.

That night I dreamed that I saw the lost landing order lying in a crack in the wall under a desk in the Long Room of the Custom House.

At five the next morning I went down to the Custom House and got the keeper to get up and open it. I went to the spot of which I had dreamed, and found the paper in the very place. The ship was not ready to discharge at her proper time, and I went on board at seven and delivered the landing order, saving her from all delay.

HERBERT J. LEWIS.

I can certify to the truth of the above statement.

THOMAS LEWIS

(Herbert Lewis's father),

H. WALLIS.

14th July, 1884.

[Mr. E. J. Newell, of the George and Abbotsford Hotel,
Melrose, adds the following corroborative note] :—

14th August, 1884.

I made some inquiries about Mr. Herbert Lewis's dream before I left Cardiff. He had been searching throughout the room in which the order was found. His theory as to how the order got in the place in which it was found is that it was probably put there by some one (perhaps with malicious intent), as he does not see how it could have fallen so.

The fact that Mr. H. Lewis is exceedingly short-sighted

adds to the probability of the thing which you suggest, that the dream was simply an unconscious act of memory in sleep. On the other hand, he does not believe it was there when he searched.

E. J. NEWELL.

In this case the dream-self has presented a significant scene,—has chosen, so to say, from its gallery of photographs the special picture which the waking mind desired,—but has not needed to draw any more complex inference from the facts presumably at its disposal. I have now to deal with a small group of dreams which reason as well as remember.

In the first place we cannot doubt that definite data already known may sometimes be treated in somnambulism or ordinary dream with more than waking intelligence. Such are the cases of mathematical problems solved in somnambulism, or of the skeletal arrangement discovered by Agassiz in common sleep for scattered bones which had baffled his waking skill. I quote here the striking case of Professor Hilprecht where dream-intelligence is carried to its highest point.

This case was recorded by Professor W. Romaine Newbold of the University of Pennsylvania, in a paper entitled "Sub-conscious Reasoning," in the *Proceedings*, S.P.R., vol. xii., pp. 11-20.

I give the following extracts :—

For this case I am indebted to another friend and colleague, Dr. Herman V. Hilprecht, Professor of Assyrian in the University of Pennsylvania. I was told of the experience shortly after it happened, and here translate an account written in German by Professor Hilprecht, 8th August, 1893, before the more complete confirmation was received :—

"One Saturday evening, about the middle of March, 1893, I had been wearying myself, as I had done so often in the weeks preceding, in the vain attempt to decipher two small fragments of agate which were supposed to belong to the finger-rings of some Babylonian. The labour was much increased by the fact that the fragments presented remnants only of characters

and lines, that dozens of similar small fragments had been found in the ruins of the temple of Bel at Nippur with which nothing could be done, that in this case furthermore I had never had the originals before me, but only a hasty sketch made by one of the members of the expedition sent by the University of Pennsylvania to Babylonia. I could not say more than that the fragments, taking into consideration the place in which they were found and the peculiar characteristics of the cuneiform characters preserved upon them, sprang from the Cassite period of Babylonian history (*circa* 1700-1140 B.C.); moreover, as the first character of the third line of the first fragment seemed to be KU, I ascribed this fragment, with an interrogation point, to King Kurigalzu, while I placed the other fragment, as unclassifiable, with other Cassite fragments upon a page of my book where I published the unclassifiable fragments. The proofs already lay before me, but I was far from satisfied. The whole problem passed yet again through my mind that March evening before I placed my mark of approval under the last correction in the book. Even then I had come to no conclusion. About midnight, weary and exhausted, I went to bed and was soon in deep sleep. Then I dreamed the following remarkable dream. A tall, thin priest of the old pre-Christian Nippur, about forty years of age and clad in a simple abba, led me to the treasure-chamber of the temple, on its south-east side. He went with me into a small, low-ceiled room, without windows, in which there was a large wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows: 'The two fragments which you have published separately upon pages 22 and 26, belong together, are not finger-rings, and their history is as follows: King Kurigalzu (*circa* 1300 B.C.) once sent to the temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Ninib a pair of earrings of agate. We were in great dismay, since there was no agate as raw material at hand. In order to execute the command there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as earrings for

the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words. But the third ring you have not yet found in the course of your excavations, and you never will find it.' With this, the priest disappeared. I awoke at once and immediately told my wife the dream that I might not forget it.¹ Next morning—Sunday—I examined the fragments once more in the light of these disclosures, and to my astonishment found all the details of the dream precisely verified in so far as the means of verification were in my hands. The original inscription on the votive cylinder read: 'To the god Ninib, son of Bel, his lord, has Kurigalzu, pontifex of Bel, presented this'.

"The problem was thus at last solved. I stated in the preface that I had unfortunately discovered too late that the two fragments belonged together, made the corresponding changes in the Table of contents, pages 50 and 52, and, it being not possible to transpose the fragments, as the plates were already made, I put in each plate a brief reference to the other. (Cf. Hilprecht, 'The Babylonian Expedition of the University of Pennsylvania,' Series A, Cuneiform Texts, vol. i., part 1, 'Old Babylonian Inscriptions, chiefly from Nippur').

"H. V. HILPRECHT."

At the time Professor Hilprecht told me of this curious dream, which was a few weeks after its occurrence, there remained a serious difficulty which he was not able to explain. According to the memoranda in our possession, the fragments were of different colours, and therefore could have scarcely belonged to the same object. The original fragments were in Constantinople, and it was with no little interest that I awaited Professor Hilprecht's return from the trip which he made thither in the summer of 1893. I translate again his own account of what he then ascertained:—

"*November 10th, 1895.*

"In August, 1893, I was sent by the Committee on the Babylonian Expedition to Constantinople, to catalogue and

¹ Professor Hilprecht's statement is corroborated by Mrs. Hilprecht.

study the objects got from Nippur and preserved there in the Imperial Museum. It was to me a matter of the greatest interest to see for myself the objects which, according to my dream, belonged together, in order to satisfy myself that they had both originally been parts of the same votive cylinder. Halil Bey, the director of the museum, to whom I told my dream, and of whom I asked permission to see the objects, was so interested in the matter, that he at once opened all the cases of the Babylonian section, and requested me to search. Father Scheil, an Assyriologist from Paris, who had examined and arranged the articles excavated by us before me, had not recognised the fact that these fragments belonged together, and consequently I found one fragment in one case, and the other in a case far away from it. As soon as I found the fragments and put them together, the truth of the dream was demonstrated *ad oculos*—they had, in fact, once belonged to one and the same votive cylinder. As it had been originally of finely veined agate, the stone-cutter's saw had accidentally divided the object in such a way that the whitish vein of the stone appeared only upon the one fragment and the larger grey surface upon the other. Thus I was able to explain Dr. Peters's discordant description of the two fragments."

Professor Hilprecht is unable to say what language the old priest used in addressing him. He is quite certain that it was not Assyrian, and thinks it was either English or German.

There are two especial points of interest in this case, the character of the information conveyed, and the dramatic form in which it was put. The apparently novel points of information given were:—

1. That the fragments belonged together.
2. That they were fragments of a votive cylinder.
3. That the cylinder was presented by King Kurigalzu.
4. That it was dedicated to Ninib.
5. That it had been made into a pair of earrings.
6. That the "treasure-chamber" was located upon the south-east side of the temple.

A careful analysis reveals the fact that not one of these items was beyond the reach of the processes of associative reasoning which Professor Hilprecht daily employs. Among the possible associative consequents of the writing upon the

one fragment, some of the associative consequents of the writing on the other were sub-consciously involved; the attraction of these identical elements brings the separate pieces into mental juxtaposition, precisely as the pieces of a "dissected map" find one another in thought. In waking life the dissimilarity of colour inhibited any tendency on the part of the associative processes to bring them together, but in sleep this difference of colour seems to have been forgotten—there being no mention made of it—and the assimilation took place. The second point is more curious, but is not inexplicable. For as soon as the fragments were brought into juxtaposition mentally, enough of the inscription became legible to suggest the original character of the object. This is true also of the third and fourth points. The source of the fifth is not so clear. Upon examining the originals, Professor Hilprecht felt convinced from the size of the hole still to be seen through the fragments that they could not have been used as finger-rings, and that they had been used as earrings, but the written description which he had before him at the time of his dream did not bring these points to view. Still, such earrings are by no means uncommon objects. Such a supposition might well have occurred to Professor Hilprecht in his waking state and, in view of the lack of positive confirmation, it would be rash to ascribe it to any supernormal power. The last point is most interesting. When he told me this story, Professor Hilprecht remembered that he had heard from Dr. John P. Peters, before he had the dream, of the discovery of a room in which were remnants of a wooden box, while the floor was strewn with fragments of agate and lapis-lazuli. The walls, of course, and ceiling have long since perished. The location, however, of the room he did not know, and suggested I should write to Dr. Peters and find out whether it was correctly given in his dream, and whether Dr. Peters had told him of it. Dr. Peters replied that the location given was correct, but, he adds, he told Professor Hilprecht all these facts as long ago as 1891, and thinks he provided him with a drawing of the room's relation to the temple. Of this Professor Hilprecht has no recollection. He thinks it probable that Dr. Peters told him orally of the location of the room, but feels sure that if any such plan was given him it would

now be found among his papers. This is a point of no importance, however. We certainly cannot regard the location as ascertained by supernormal means.

We have already noted the achievements of sleep as regards muscular movements, as regards inward vision and audition, and as regards memory; and these last records complete the series by showing us the accomplishment in sleep of intellectual work of the severest order. Coleridge's *Kubla Khan* had long ago shown the world that a great poet might owe his masterpiece to the obscuration of waking sense. And the very imperfection of *Kubla Khan*—the memory truncated by an interruption—may again remind us how partial must ever be our waking knowledge of the achievements of sleep.

May I not, then, claim a real analogy between certain of the achievements of *sleep* and the achievements of *genius*? In both there is the same triumphant spontaneity, the same sense of drawing no longer upon the narrow and brief endurance of nerves and brain, but upon some unknown source exempt from those limitations.

Thus far, indeed, the sleep-faculties which we have been considering, however strangely intensified, have belonged to the same class as the normal faculties of waking life. We have now to consider whether we can detect in sleep any manifestation of *supernormal* faculty. We shall find, I think, that there are coincidences of dream with truth which neither pure chance nor any subconscious mentation of an ordinary kind will adequately explain. We shall find that there is a perception of concealed material objects or of distant scenes and also a perception of a communion with the thoughts and emotions of other minds. Both these phenomena have been noted sporadically in many ages and countries, and were observed with serious attention especially by the early French mesmerists. The first group of phenomena was called *clairvoyance* or *lucidité*, and the second *communication de*

pensées, or in English, *thought-transference*. These terms are scarcely comprehensive enough to satisfy a more systematic study. The distant perception is not *optical*, nor is it confined even to the apparent sense of sight alone. It extends to all the senses, and includes also impressions hardly referable to any special sense. Similarly the communication between distant persons is not a transference of thought alone, but of emotion, of motor impulses, and of many impressions not easy to define. I ventured in 1882 to suggest the wider terms *telæsthesia*, sensation at a distance, and *telepathy*, fellow-feeling at a distance, and shall use these words in the present work. But I am far from assuming that these terms correspond with definite and clearly separated groups of phenomena, or comprise the whole field of supernormal faculty.

For the present I must confine myself to a brief sketch of some of the main types of supernormal dreams, arranged in a kind of ascending order. I shall begin with such dreams as primarily suggest a kind of heightening or extension of the dreamer's own innate perceptive powers, as exercised on the world around him. And I shall end with dreams which suggest his entrance into a spiritual world, where commerce with incarnate or discarnate spirits is subject no longer to the conditions of earthly thought.

I begin, then, with dreams which seem to carry perceptive faculty beyond the point at which some unusual form of common vision can be plausibly suggested in explanation. Mr. Lewis's dream of the landing-order (already quoted) may be taken as an instance of such a dream.

I will next refer to certain cases where the sleeper by clairvoyant vision discerns a scene of direct interest to a mind other than his own;—as the danger or death of some near friend. Sometimes there is a flash of vision, which seems to represent correctly the critical scene.

One of the best instances of the flash of vision is Canon Warburton's, which I quote from *Phantasms of the Living*,

vol. i., p. 338—a case whose remoteness is rendered less of a drawback than usual by the character of the narrator and the simplicity and definiteness of the fact attested.

The following is his account :—

THE CLOSE, WINCHESTER, 16th July, 1883.

Somewhere about the year 1848 I went up from Oxford to stay a day or two with my brother, Acton Warburton, then a barrister, living at 10 Fish Street, Lincoln's Inn. When I got to his chambers I found a note on the table apologising for his absence, and saying that he had gone to a dance somewhere in the West End, and intended to be home soon after one o'clock. Instead of going to bed, I dozed in an armchair, but started up wide awake exactly at one, ejaculating "By Jove, he's down!" and seeing him coming out of a drawing-room into a brightly illuminated landing, catching his foot in the edge of the top stair, and falling headlong, just saving himself by his elbows and hands. (The house was one which I had never seen, nor did I know where it was.) Thinking very little of the matter, I fell a-doze again for half an hour, and was awakened by my brother suddenly coming in and saying, "Oh, there you are! I have just had as narrow an escape of breaking my neck as I ever had in my life. Coming out of the ballroom, I caught my foot, and tumbled full length down the stairs."

That is all. It may have been "only a dream," but I always thought it must have been something more.

W. WARBURTON.

In a second letter Canon Warburton adds :—

20th July, 1883.

My brother was hurrying home from his dance, with some little self-reproach in his mind for not having been at his chambers to receive his guest, so the chances are that he was thinking of me. The whole scene was vividly present to me at the moment, but I did not note particulars any more than one would in real life. The general impression was of a

narrow landing brilliantly illuminated, and I remember verifying the correctness of this by questions at the time.

This is my sole experience of the kind.

[The last words are in answer to the question whether he had had similar vivid visions which had *not* corresponded with any real event.]

The impression here produced is as though a jerk were given to some delicate link connecting the two brothers. The brother suffering the crisis thinks vividly of the other; and one can of course explain the incident, as we did on its first publication, as the endangered man's projection of the scene upon his brother's mind. The passive dozing brother, on the other hand, feels as though he were suddenly *present* in the scene,—say, in response to some sudden call from the brother in danger,—and I am here bringing into relief *that* aspect of the incident, on account of its analogy with cases soon to be quoted. But the main lesson no doubt may be that no hard and fast line can be drawn between the two explanations.

Sometimes there is what seems like a longer gaze, accompanied, perhaps, by some sense of *communion* with the invaded person. And in some few cases—the most interesting of all—the circumstances of a death seem to be symbolically *shown* to a dreamer, as though by the deceased person, or by some intelligence connected with him.

I quote here the narrative of Mrs. Storie, a lady who was by the testimony of Edmund Gurney, Professor Sidgwick, and others, a witness eminently deserving of trust. Besides a corroboration from her husband of the manifestation of a troubled dream, before the event was known, we have the actual notes written down by her, as she informed us, the day, or the day after, the news of the fatal accident arrived, solely for her own use, and unmistakably reflecting the incoherent impressiveness of the broken vision.¹ The fact that the deceased brother was

¹ *Phantasms of the Living*, vol. i., p. 370.

a *twin* of Mrs. Storie's adds interest to the case, since one clue (a vague one as yet) to the causes directing and determining telepathic communications lies in what seems their exceptional frequency between *twins*;—the closest of all relations.

HOBART TOWN, *July, 1874.*

On the evening of the 18th July, I felt unusually nervous. This seemed to begin [with the occurrence of a small domestic annoyance] about half-past eight o'clock. When I went to my room I even felt as if some one was there. I fancied, as I stepped into bed, that some one *in thought* tried to stop me. At 2 o'clock I woke from the following dream. It seemed like in dissolving views. In a twinkling of light I saw a railway, and the puff of the engine. I thought, "What's going on up there? Travelling? I wonder if any of us are travelling and I dreaming of it." *Some one* unseen by me answered, "No; something quite different—something wrong". "I don't like to look at these things," I said. Then I saw behind and above my head William's upper half reclining, eyes and mouth half shut; his chest moved forward convulsively, and he raised his right arm. Then he bent forward, saying, "I suppose I should move out of this". Then I saw him lying, eyes shut, on the ground, flat. The chimney of an engine at his head. I called in excitement, "That will strike him!" The *some one* answered "Yes—well, here's what it was"; and immediately I saw William sitting in the open air—faint moonlight—on a raised place sideways. He raised his right arm, shuddered, and said, "I can't go on, or back, *No*". Then he seemed lying flat. I cried out, "Oh! Oh!" and others seemed to echo, "Oh! Oh!" He seemed then upon his elbow, saying, "Now it comes". Then as if struggling to rise, turned twice round quickly, saying, "Is it the train? *the train, the train,*" his right shoulder reverberating as if struck from behind. He fell back like fainting; his eyes rolled. A large dark object came between us like panelling of wood, and rather in the dark something rolled over, and like an arm was thrown up, and the whole thing went away with a *swish*. Close beside me on the ground there seemed a long dark object. I called out, "They've left something behind; it's like a man". It then

raised its shoulders and head, and fell down again. The same *some one* answered, "*Yes, sadly*". [*? "Yes," sadly.*] After a moment I seemed called on to look up, and said, "Is that *thing* not away yet?" Answered, "*No*". And in front, in light, there was a railway compartment in which sat Rev. Mr. Johnstone, of Echuca. I said, "What's he doing there?" Answered, "He's there". A railway porter went up to the window asking, "Have you seen any of——"? I caught no more, but I *thought* he referred to the *thing* left behind. Mr. Johnstone seemed to answer "*No*"; and the man went quickly away—I thought to look for it. After all this the *some one* said close to me, "Now I'm going". I started, and at once saw

{a tall dark figure at my head}

{William's back at my side.} He put his right hand (in grief) over his face, and the other almost touching my shoulder, he crossed in front, looking stern and solemn. There was a flash from the eyes, and I caught a glimpse of a fine pale face like ushering him along, and indistinctly another. I felt frightened, and called out, "Is he angry?" "Oh, no." "Is he going away?" Answered, "*Yes*," by the same *some one*, and I woke with a loud sigh, which woke my husband, who said, "What is it?" I told him I had been dreaming "something unpleasant"—named a "railway," and dismissed it all from my mind as a dream. As I fell asleep again, I fancied the *some one* said, "It's all gone," and another answered, "I'll come and remind her".

The news reached me one week afterwards. The accident had happened to my brother on the same night about half-past 9 o'clock. Rev. Mr. Johnstone and his wife were actually in the train which struck him. He was walking along the line which is raised two feet on a level country. He seemed to have gone 16 miles—must have been tired and sat down to take off his boot, which was beside him, dozed off and was very likely roused by the sound of the train; 76 sheep-trucks had passed without touching him, but some wooden projection, likely the step, had touched the *right* side of his head, bruised his right shoulder, and killed him instantaneously. The night was very dark. I believe now that the *some one* was (from something in the *way* he spoke) William *himself*. The face

with him was white as alabaster and something like this [a small sketch pasted on] in profile. There were many other thoughts or words seemed to pass, but they are too many to write down here.

The voice of the *some one* unseen seemed *always above* the figure of William which I saw. And when I was shown the compartment of the carriage with Mr. Johnstone, the *some one* seemed on a line between me and it—*above* me.

[In an account-book of Mrs. Storie's, on a page headed July, 1874, we find the 18th day marked, and the words, "Dear Willie died," and "Dreamed, dreamed of it all," appended.

The first letter, from the Rev. J. C. Johnstone to the Rev. John Storie, announcing the news of the accident, is lost. The following are extracts from his second and third letters on the subject]:—

ECHUCA, 10th August, 1874.

The place where Hunter was killed is on an open plain, and there was consequently plenty of room for him to escape the train had he been conscious; but I think Meldrum's theory is the correct one, that he had sat down to adjust some bandages on his leg and had thoughtlessly gone off to sleep. There is only one line of rails, and the ground is raised about 2 feet—the ground on which the rails rest. He had probably sat down on the edge, and lain down backwards so as to be within reach of some part of the train. It was not known at the time that an accident had occurred. Mrs. Johnstone and myself were in the train. Meldrum says he was not very much crushed. The top of the skull was struck off, and some ribs were broken under the armpit on one side. His body was found on the Sunday morning by a herd-boy from the adjoining station.

29th August, 1874.

The exact time at which the train struck poor Hunter must have been about 9.55 P.M., and his death must have been instantaneous.

[The above corresponds with the account of the inquest in

the *Riverine Herald* for 22nd July. The *Melbourne Argus* also describes the accident as having taken place on the night of Saturday, the 18th.

The following remarks are taken from notes made by Professor Sidgwick, during an interview with Mrs. Storie, in April, 1884, and by Mrs. Sidgwick after another interview in September, 1885]:—

Mrs. Storie cannot regard the experience exactly as a dream, though she woke up from it. She is sure that it did not grow more definite in recollection afterwards. She never had a series of scenes in a dream at any other time; and she has never had anything like a hallucination. They were introduced by a voice in a whisper, not recognised as her brother's. He had sat on the bank as he appeared in the dream. The engine she saw behind him had a chimney of peculiar shape, such as she had not at that time seen; and she remembers that Mr. Storie thought her foolish about insisting on the chimney—unlike (he said) any which existed; but he informed her when he came back from Victoria, where her brother was, that engines of this kind had just been introduced there. She had no reason to think that any conversation between the porter and the clergyman actually occurred. The persons who seemed to lead her brother away were not recognised by her, and she only saw the face of one of them.

Mr. Storie confirms his wife having said to him at the time of the dream, "What is that light?" Before writing the account first quoted, she had just mentioned the dream to her husband, but had not described it. She desired not to think of it, and also was unwilling to worry him about it because of his Sunday's work. This last point, it will be observed, is a confirmation of the fact that the dream took place on the Saturday night; and "it came out clearly" (Mrs. Sidgwick says) "that her recollection about the Saturday night was an independent recollection, and not read back after the accident was known". The strongly nervous state that preceded the dream was quite unique in Mrs. S.'s experience. But as it appeared that, according to her recollection, it commenced at least an hour before the accident took place, it must be regarded as of no importance evidentially. The feeling of a presence in the room was also quite unique.

"Here," says Gurney, "the difficulty of referring the true elements of the dream to the agent's mind [is very great]. For Mr. Hunter was asleep; and even if we can conceive that the image of the advancing engine may have had some place in his mind, the presence of Mr. Johnstone could not have been perceived by him. But it is possible, of course, to regard this last item of correspondence as accidental, even though the dream was telepathic. It will be observed that the dream followed the accident by about four hours; such *deferment* is, I think, a strong point in favour of telepathic, as opposed to independent, clairvoyance."

I propose as an alternative explanation,—for reasons which I endeavour to justify in later chapters,—that the deceased brother, aided by some other dimly discerned spirit, was endeavouring to present to Mrs. Storie a series of pictures representing his death—as realised *after* his death. I add this last clause, because one of the marked points in the dream was the presence in the train of Mr. Johnstone of Echuca—a fact which (as Gurney remarks) the dying man could not possibly know.

In Mrs. Storie's case the whole experience, as we have seen, presented itself as a *dream*; yet as a dream of quite unusual type, like a series of pictures presented to the sleeper who was still conscious that she was lying in bed. In other cases the "psychical invasion" of the spirit either of a living or of a deceased person seems to set up a variety of sleep-waking states—both in agent and percipient. In one bizarre narrative a man dreaming that he has returned home is *heard* in his home calling for hot water—and has himself a singular sense of "bilocation" between the railway carriage and his bedroom. In another curious case is recorded a kind of *encounter* in dreamland, apparently more or less remembered by both persons.

These cases of invasion by the spirits of living persons pass on into cases of invasion by the dying, the impression being

generally that of the presence of the visitant in the percipient's surroundings. Sometimes the phantasm is seen as nearly as can be ascertained at the time of death. But there is no perceptible break in the series at this point. Some appear shortly after death, but before the death is known to the percipient. Finally, there are cases when the appearance takes place some time after death, but presents features unknown to the percipient.

I here quote a case of appearance shortly after death.

From *Proceedings*, S.P.R., vol., vi., p. 341.

Communicated by Fräulein Schneller, sister-in-law of the percipient, and known to F. W. H. M., January 1890.

DOBER UND PAUSE, SCHLESIEEN, 12th December, 1889.

About a year ago there died in a neighbouring village a brewer called Wünscher, with whom I stood in friendly relations. His death ensued after a short illness, and as I seldom had an opportunity of visiting him, I knew nothing of his illness nor of his death. On the day of his death I went to bed at nine o'clock, tired with the labours which my calling as a farmer demands of me. Here I must observe that my diet is of a frugal kind; beer and wine are rare things in my house, and water, as usual, had been my drink that night. Being of a very healthy constitution, I fell asleep as soon as I lay down. In my dream I heard the deceased call out with a loud voice, "Boy, make haste and give me my boots". This awoke me, and I noticed that, for the sake of our child, my wife had left the light burning. I pondered with pleasure over my dream, thinking in my mind, how Wünscher, who was a good-natured, humorous man, would laugh when I told him of this dream. Still thinking on it, I hear Wünscher's voice scolding outside, just under my window. I sit up in my bed at once and listen, but cannot understand his words. What can the brewer want? I thought, and I know for certain that I was much vexed with him, that he should make a disturbance in the night, as I felt convinced that his affairs might surely have waited till the morrow. Suddenly he comes into the room from behind the linen press, steps with long strides past the bed of my wife and

the child's bed ; wildly gesticulating with his arms all the time, as his habit was, he called out, "What do you say to this, Herr Oberamtman ? This afternoon at five o'clock I have died." Startled by this information, I exclaim, "Oh, that is not true !" He replied : "Truly, as I tell you ; and, what do you think ? They want to bury me already on Tuesday afternoon at two o'clock," accentuating his assertions all the while by his gesticulations. During this long speech of my visitor I examined myself as to whether I was really awake and not dreaming.

I asked myself : Is this a hallucination ? Is my mind in full possession of its faculties ? Yes, there is the light, there the jug, this is the mirror, and this the brewer ; and I came to the conclusion : I am awake. Then the thought occurred to me, What will my wife think if she awakes and sees the brewer in our bedroom ? In this fear of her waking up I turn round to my wife, and to my great relief I see from her face, which is turned towards me, that she is still asleep ; but she looks very pale. I say to the brewer, "Herr Wünscher, we will speak softly, so that my wife may not wake up, it would be very disagreeable to her to find you here." To which Wünscher answered in a lower and calmer tone : "Don't be afraid, I will do no harm to your wife." Things do happen indeed for which we find no explanation—I thought to myself, and said to Wünscher : "If this be true, that you have died, I am sincerely sorry for it ; I will look after your children." Wünscher stepped towards me, stretched out his arms and moved his lips as though he would embrace me ; therefore I said in a threatening tone, and looking steadfastly at him with a frowning brow : "Don't come so near, it is disagreeable to me," and lifted my right arm to ward him off, but before my arm reached him the apparition had vanished. My first look was to my wife to see if she were still asleep. She was. I got up and looked at my watch, it was seven minutes past twelve. My wife woke up and asked me : "To whom did you speak so loud just now ?" "Have you understood anything ?" I said. "No," she answered, and went to sleep again.

I impart this experience to the Society for Psychical Research, in the belief that it may serve as a new proof for the real existence of telepathy. I must further remark that the

brewer *had* died that afternoon at five o'clock, and was buried on the following Tuesday at two.—With great respect.

KARL DIGNOWITY

(Landed Proprietor).

The usual time for burial in Germany, adds Fräulein Schneller, is three days after death. This time may be prolonged, however, on application. There are no special *hours* fixed.

In conversation Fräulein S. described her brother-in-law as a man of strong practical sense and of extremely active habits.

We have received the "Sterbeurkunde" from the "Standesbeamte" Siegismund, Kreis Sagan, certifying that Karl Wünscher died Saturday, 15th September, 1888, at 4.30 P.M., and was buried Tuesday, 18th September, 1888, at 2 P.M.

Herr Dignowity writes again, 18th January, 1890 :—

Frau Wünscher told me that the time of the burial was settled in the death-room immediately after Wünscher's death, because relations at a distance had to be summoned by telegram. Wünscher had suffered from inflammation of the lungs, which ended in spasm of the heart. During his illness his thoughts had been much occupied with me, and he often wondered what I should say if I knew how ill he was.

Finally Frau Dignowity (born Schneller) writes from Pause, 18th January, 1890 :—

I confirm that my husband told me on the morning of 16th September, 1888, that the brewer Wünscher had given him intimation of his death.

And here I feel bound to mention a certain class of dreams,—more interesting, perhaps, and certainly more perplexing than any;—but belonging to a category of phenomena which at present I can make no attempt to explain. I mean precognitive dreams;—pictures or visions in which future events are foretold or depicted, generally with more or less of symbolism,

—and generally also in a mode so remote from the previsions of our earthly sagacity that we shall find ourselves driven, in a later discussion, to speak in vague terms of glimpses into a cosmic picture-gallery;—or of scenic representations composed and offered to us by intelligences higher and more distinct than any spirit whom we have known.

We have now briefly reviewed certain phenomena of sleep from a standpoint somewhat differing from that which is commonly taken. We found in the first place that sleep possesses a specific recuperative energy which the commonly accepted data of physiology and psychology cannot explain. We saw that in sleep there may be an increased co-ordination or centralisation of muscular control, and also an increased vividness of entencephalic perception, indicating a more intimate appreciation of intra-peripheral changes than is manifest in waking life. In accordance with this view, we found that the dreaming self may undergo sensory and emotional experiences apparently more intense than those of vigilance, and may produce thereby lasting effects upon the waking body and mind. Similarly again, we saw that that specific impress on body and mind which we term memory may in sleeping or hypnotic states be both wider in range and fuller in content than the evocable memory of the waking day. Nay, not memory only, but power of inference, of argument, may be thus intensified, as is shown by the solution in sleep of problems which have baffled waking effort.

But we also found that there was evidence that the sleeping spirit was susceptible of relations unfettered by spatial bonds; of telæsthetic perception of distant scenes; of telepathic communication with distant persons, or even with spirits of whom we can predicate neither distance nor nearness, since they are leased from the prison of the flesh.

The inference which all this evidence suggests is entirely in

accordance with the hypothesis on which my whole work is based.

I have assumed that man is an organism informed or possessed by a soul. This view obviously involves the hypothesis that we are living a life in two worlds at once; a planetary life in this material world, to which the organism is intended to react; and also a cosmic life in that spiritual or metetherial world, which is the native environment of the soul.

The waking personality is adapted to the needs of earthly life; the personality of sleep maintains the fundamental connection between the organism and the spiritual world by supplying it with spiritual energy during sleep, and itself develops by the exercise of its own spiritual faculties.

This conclusion will be further justified in later chapters, and especially in those dealing with states analogous to sleep; somnambulistic and hypnotic trance—possession and ecstasy.

CHAPTER V.

HYPNOTISM.

εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει,
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.

—HOMER.

IN the last chapter we were led on to adopt a conception of sleep which, whether or not it prove ultimately in any form acceptable by science, is at any rate in deep congruity with the evidence brought forward in this work. Our human life, in this view, exists and energises, at the present moment, both in the material and in the spiritual world. Human personality, as it has developed from lowly ancestors, has become differentiated into two phases ; one of them mainly adapted to material or planetary, the other to spiritual or cosmic operation. The subliminal self, mainly directing the sleeping phase, is able either to rejuvenate the organism by energy drawn in from the spiritual world ;—or, on the other hand, temporarily and partially to relax its connection with that organism, in order to expatiate in the exercise of supernormal powers ;—telepathy, telesthæsia, ecstasy.

Our study of sleep, even more than our study of genius, has suggested the desirability of reproducing and consolidating by experiment some part of that sporadic and spontaneous faculty which has come to the surface especially in vision and sleep-waking states.

Yet at the same time, if it were not for the knowledge which hypnotism has almost accidentally brought to us, we

should find it hard to devise any appropriate scheme of experiment. An important lesson is conveyed by the fact that a phenomenon so easily produced and so impressive as the hypnotic trance should have remained virtually unknown until so recent a period.

To Mesmer we owe the first conception of the therapeutic power of a sudden and profound nervous change following upon an obscure stimulus, which he regarded as a specific effluence passing from hypnotiser to subject. Mesmer and his successors,—working from many different points of view, and following many divergent theories,—have opened an ever-widening way, and have brought us now to a position where we can fairly hope, by experiments made no longer at random, to reproduce and systematise most of those phenomena of spontaneous somnambulism which once seemed to lie so tantalisingly beyond our grasp.

Yet we should realise beforehand that we are only likely to reach experimentally such portions of our subliminal being as hysteria and somnambulism have affected, and only in the same limited way. We shall probably reach, so to say, only “middle-level centres” of the subliminal self.

The leading figure among Mesmer’s immediate successors was the Marquis de Puységur who developed the nervous change of which we are now speaking into its most important phase, namely, induced somnambulism, and in this phase obtained indications of supernormal faculty.

Elliotson and Esdaile, using mesmeric passes, effected remarkable cures, with deep anæsthesia under surgical operations. Braid and Fahnestock showed that hypnotic results could be produced without passes by suggestion and self-suggestion.

The next great stage was mainly French; the impulse was given largely by Professor Charles Richet, whose work has proved singularly free from narrowness or misconception; but the movement was developed in a special and a very un-

fortunate direction by Charcot and his school. Charcot's leading phenomena were of a type which has seldom since been obtained. The once celebrated "three stages" of the *grand hypnotisme* are hardly anywhere now to be seen. But in this case the reason is not that other hypnotists could not obtain the phenomena if they would; it is rather that experience has convinced them that the sequences and symptoms on which Charcot laid stress were merely very elaborate products of the long-continued, and, so to say, endemic suggestions of the Salpêtrière.

We come next to the movement which is now on the whole dominant, and to which the greatest number of cures may at present be credited. The school of Nancy—which originated with Liébeault, and which is now gradually merging into a general consensus of hypnotic practice—threw aside more and more decisively the supposed "somatic signs" of Charcot,—the phenomena of neuro-muscular irritability and the like, which he regarded as the requisite proof of hypnosis;—until Bernheim boldly affirmed that hypnotic trance was no more than sleep, and that hypnotic suggestion was at once the sole cause of hypnotic responsiveness and yet was undifferentiated from mere ordinary advisory speech. This was unfortunately too good to be true. Not one sleep in a million is really hypnosis; not one suggestion in a million reaches or influences the subliminal self. If Bernheim's theories, in their extreme form, were true, there would by this time have been no sufferers left to heal.

According to Bernheim we are all naturally suggestible, and what we want to effect through suggestion is increased suggestibility. But let us get rid for the moment of that oracular word. What it seems to mean here is mainly a readier obedience of the organism to what we wish it to do. The sleep or trance with which hypnotism is popularly identified is not essential to our object, for the subliminal modifications are sometimes attained without any trace of somnolence. Let

us consider, then, whether any known nervous stimuli, either massive or specialised, tend to induce—not mere sleep or catalepsy—but that kind of ready modifiability,—of *responsiveness* both in visible gesture and in invisible nutritive processes,—for the sake of which hypnosis is in serious practice induced.

Drugs afford a form of massive stimulus which is sometimes effective. A slight chloroformisation has occasionally rendered subjects more suggestible. On the other hand, alcohol is generally regarded as a positive hindrance to hypnotic susceptibility.

More experiment with various narcotics is much needed; but thus far the scantiness of proof that narcotics help towards hypnosis goes rather against the view that hypnosis is a direct physiological sequence from any form of external stimulus.

The apparent resemblance, indeed, between narcosis and hypnosis diminishes on a closer analysis. A stage may occur both in narcotised and in hypnotised subjects where there is incoherent, dream-like mentation; but in the narcotised subject this is a step towards inhibition of the whole nervous energy—the highest centres being paralysed first; whereas in hypnosis the inhibition of supraliminal faculty seems often at least to be merely a necessary preliminary to the liberation of fresh faculty which presently manifests itself from a profounder region of the self.

Next take another group of massive effects produced on the nervous system by external stimuli;—those forms, namely, of trance and cataplexy which are due to sudden shock. With human beings this phenomenon varies from actual death from failure of heart-action, or paralysis, or *stupor attonitus* (a recognised form of insanity), any of which may result from a mere alarming sight or unwelcome announcement, down to the cataleptic immobility of a Salpêtrière patient, when she hears a sudden stroke on the gong.

Similar phenomena in certain animals, as frogs, beetles, etc., are well known. It is doubtful, however, whether any of these

sudden disablements should be classed as true hypnoses. It has not, I think, been shown that in any case they have induced any real responsiveness to control, or power of obeying suggestion ; unless it be (as in some Salpêtrière cases) a form of suggestion so obvious and habitual that the obedience thereto may be called part of the actual cataplexy itself. Thus the “wax-like flexibility” of the cataleptic, whose arms remain in the position where you place them, must not be regarded as a readier obedience to control, but rather as a state which involves not a more but a less alert and capable responsiveness of the organism to either external or internal stimuli.

So with regard to animals—crocodiles, frogs, and the like. I hold theoretically that animals are probably hypnotisable and suggestible ; and the records of Rarey’s horse-taming, etc., seem to point in that direction. But in the commoner experiments with frogs, where mere passivity is produced, the resemblance seems to extend only to the lethargic stage in human beings, and what relation that lethargy bears to suggestibility is not, I think, really known ; although I shall later on suggest some explanation on psychological grounds.

Now there exists a way of inducing hypnosis in some hysterical persons which seems intermediate between massive and localised stimulations. It is indeed a local stimulation ; but there seems no reason beyond some deep-seated caprice of the organism why the special tract which is thus sensitive should have become developed in that direction.

I speak of the induction of trance in certain subjects by pressure upon so-called *hypnogenous zones*. These zones form a curious development of hysterical *cliniques*. Their starting-point is the well-known phenomenon of patches of anæsthesia found upon hysterical subjects—the “witch-marks” of our ancestors.

So far as we at present know, the situation of these “marks” is altogether capricious. The anæsthetic patches are an

example of what I have called the irrational self-suggestions of the hypnotic stratum;—determined by dream-like fancies rather than necessitated by purely physiological antecedents.

Quite in accordance with this view, we find that under favourable conditions—especially in a hospital of hysterics—these anomalous patches or zones develop and specialise themselves in various ways. Under Dr. Pitres at Bordeaux (for example), we have *zones hystérogènes*, *zones hypnogènes*, *zones hypnofrénatrices*, etc. ; that is to say, he finds that pressure on certain spots in certain subjects will bring on or will check hysterical accesses, or accesses of what is ranked as hypnotic sleep. There is no doubt that this sleep does in certain subjects follow instantly upon the pressure of certain spots,—constant for each subject, but different for one subject and for another ;—and this without any conscious co-operation, or even foreknowledge, on the patient's part. Stated thus nakedly, this seems the strongest possible instance of the induction of hypnosis by localised stimulus. In my view, however, the local pressure is a mere *signal*—an appeal to the pre-formed capacities of lawlessly acting centres in the hypnotic stratum. A scrap of the self has decided, in dreamlike fashion, that pressure on a certain point of the body's surface shall produce sleep ;—just as it has decided that pressure on that same point or on some other point shall *not* produce pain. Self-suggestion, and no mere physiological nexus, is responsible for the sleep or the hysterical access which follows the touch. The anæsthetic patches are here a direct, but a capriciously chosen avenue to the subliminal being, and the same random self-suggestiveness which is responsible for frequent determinations that hysterical subjects shall *not* be hypnotised has in this case decided that they *shall* be hypnotised, if you go about it in exactly the right way.

Next in order among forms of localised stimulus used for inducing hypnosis may be placed *monotonous stimulation*,—to whatever part of the body it be applied. The late Dr.

Auguste Voisin, of Paris, was perhaps more markedly successful than any physician in producing hypnosis in extreme cases;—in maniacal persons especially, whose attention it seemed impossible to fix. He often accomplished this by holding their eyes open with the blepharostat, and compelling them to gaze, sometimes for hours together, at a brilliant electric light. Exhaustion produces tranquillity and an almost comatose sleep—in which the physician has often managed to give suggestions of great value. This seems practically the only class of cases where a directly physiological antecedent for the sleep can be proved; and even here the provable effect is rather the exhaustion of morbid excitability than any direct induction of suggestibility. This dazzling process is generally accompanied with vigorous verbal suggestion; and it is, of course, quite possible that the patients might have been thrown into hypnosis by that suggestion alone, had their minds been capable at first of sufficient attention to receive it.

I think, then, that there is no real ground for supposing that the trivial degree of monotonous stimulation produced by passes often repeated can induce in any ordinary physiological manner that “profound nervous change” which is recognised as the pre-requisite condition of any hypnotic results. I think that passes are effectual generally as mere suggestions, and must *primâ facie* be regarded in that light, as they are, in fact, regarded by many experienced hypnotisers (as Milne Bramwell) who have employed them with good effect.

So far, then, we have found nothing but *suggestion* which really induces the phenomena.

But, on the other hand, we cannot possibly regard the word “suggestion” as any real answer to the important question *how* the hypnotic responsiveness is induced, on *what* conditions it depends.

It must be remembered that many of the results which follow upon suggestion are of a type which no amount of willingness to follow the suggestion could induce, since they

lie quite outside the voluntary realm. However disposed a man may be to believe me, however anxious to please me, one does not see how that should enable him, for instance, to govern the morbidly-secreting cells in an eruption of erysipelas. He already fruitlessly wishes them to stop their inflammation ; the mere fact of my expressing the same wish can hardly alter his cellular tissue.

Here, then, we come to an important conclusion which cannot well be denied, yet is seldom looked fully in the face. Suggestion from without must for the most part resolve itself into suggestion from within. Unless there be some telepathic or other supernormal influence at work between hypnotiser and patient (which I shall presently show ground for believing to be sometimes, though not often, the case), the hypnotiser can plainly do nothing by his word of command beyond starting a train of thought which the patient has in most cases started many times for himself with no result ; the difference being that now at last the patient starts it again, and it *has* a result. But *why* it thus succeeds on this particular occasion, we simply do not know. We cannot predict when the result will occur ; still less can we bring it about at pleasure.

Nay, we do not even know whether it might not be possible to dispense altogether with suggestion from outside in most of the cases now treated in this way, and merely to teach the patient to make the suggestions for himself.

Self-suggestion, whatever this may really mean, is thus in most cases, whether avowedly or not, at the bottom of the effect produced. And I anticipate that self-suggestion, by being in some way better directed, will become more *effective*, and that the average of voluntary power over the organism will rise to a far higher level than it at present reaches. I believe that this is taking place even now ; and that certain *schemes of self-suggestion*, so to call them, are coming into vogue, where patients in large masses are supplied with effective conceptions, which they thus impress repeatedly upon themselves without

the need of a hypnotiser's attendance on each occasion. The "Miracles of Lourdes" and the cures effected by "Christian Science" fall, in my view, under this category. We have here suggestions given to a quantity of more or less suitable people *en masse*, much as a platform hypnotiser gives suggestions to a mixed audience, some of whom may then be affected without individual attention from himself. The suggestion of the curative power of the Lourdes water, for instance, is thus thrown out, partly in books, partly by oral addresses; and a certain percentage of persons succeed in so persuading themselves of that curative efficacy that when they bathe in the water they are actually cured.

These *schemes of self-suggestion*, as I have termed them, constitute one of the most interesting parts of my subject, but space forbids that I should enter into a discussion of them here.

Within the ordinary range of physiological explanations nothing has as yet been discovered which can guide us to the true nature or exciting causes of this characteristic responsiveness of hypnosis. If we are to find any light, it must be in some direction which has as yet been little explored.

The hint which I have to offer here involves, I hope, something more than a mere change of appellation. I define suggestion as "successful appeal to the subliminal self";—not necessarily to that self in its most central, most unitary aspect; but to some one at least of those strata of subliminal faculty which I have in an earlier chapter described. I do not indeed pretend that my explanation can enable us to reduce hypnotic success to a certainty. I cannot say why the process should be so irregular and capricious; but I can show that this puzzle is part and parcel of a wider mystery;—of the obscure relationships and inter-dependencies of the supraliminal and the subliminal self. In split personalities, in genius, in dreams, in sensory and motor automatisms, we find the same fitfulness, the same apparent caprice.

The word *hypnotism* itself implies that some kind of *sleep* or trance is regarded as its leading characteristic. And although so-called hypnotic suggestions do often take effect in the waking state, our usual test of the hypnotiser's success lies in the slumber—light or deep—into which his subject is thrown. It is, indeed, a slumber which admits at times of strange wakings and activities; but it is also manifestly profounder than the sleep which we habitually enjoy.

If sleep, then, be the phase of personality specially consecrated to subliminal operation, it follows that any successful appeal to the subliminal self will be likely to induce some form of sleep. And further, if that form of sleep be in fact not an inevitable result of physiological needs, but a response to a psychological appeal, it seems not unlikely that we should be able to communicate with it without interrupting it;—and should thus be able to guide or supplement subliminal operations, just as in genius the subliminal self guided or supplemented supraliminal operations.

Now I hold that in all the varied trances, lethargies, sleep-waking states, to which hypnotism introduces us, we see the subliminal self coming to the surface in ways already familiar, and displacing just so much of the supraliminal as may from time to time be needful for the performance of its own work. That work, I say, will be of a character which we know already; the difference is that what we have seen done spontaneously we now see done in response to our appeal.

Armed with this simplifying conception,—simplifying in spite of its frank admission of an underlying mystery,—we shall find no added difficulty in several points which have been the subjects of eager controversy. The *sequence* of hypnotic phenomena, the question of the *stages* of hypnotism, is one of these. Charcot propounded three stages—lethargy, catalepsy, somnambulism—as though they formed the inevitable development of a physiological law. Other schemes have been drawn out, by Liébeault, etc., but none of them

seems to do more than reflect the experience of some one hypnotist's practice. The simplest arrangement is that of Edmund Gurney, who spoke only of an "alert stage" and a "deep stage" of hypnosis; and even here we cannot say that either stage invariably precedes the other.

Gurney held the view that the main distinction of kind between his "alert" and his "deep" stage of hypnosis was to be found in the domain of memory, while memory also afforded the means for distinguishing the hypnotic state as a whole from the normal one. As a general rule (though with numerous exceptions), the events of ordinary life are remembered in the trance, while the trance events are forgotten on waking, but tend to recur to the memory on rehypnotisation. But the most interesting part of his observations consisted in showing alternations of memory in the alert and deep stages of the trance itself;—the ideas impressed in the one sort of state being almost always forgotten in the other, and as invariably again remembered when the former state recurs. We have already seen that in cases of alternating personalities the number of personalities similarly varies, and the student cannot fail to be struck with the analogies between Gurney's artificial light and deep states,—with their separate chains of memory,—and those morbid alternating personalities, with their complex mnemonic cleavages and lacunæ, with which we dealt in Chapter II. The hypnotic stages are in fact secondary or alternating personalities of very shallow type, but for that very reason all the better adapted for teaching us from what kinds of subliminal disaggregation the more serious splits in personality take their rise.

And beneath and between these awakenings into limited, partial alertness lies that profound hypnotic trance which one can best describe as a scientific or purposive rearrangement of the elements of sleep; a rearrangement in which what is helpful is intensified, what is merely hindering or isolating is removed or reduced. A man's ordinary sleep is at once unstable and

irresponsive. You can wake him with a pinprick, but if you talk to him he will not hear or answer you, until you rouse him with the mere noise. That is sleep as the needs of our timorous ancestors determined that it should be.

Hypnotic sleep, on the contrary, is at once stable and responsive; strong in its resistance to such stimuli as it chooses to ignore; ready in its accessibility to such appeals as it chooses to answer.

Prick or pinch the hypnotised subject, and although some stratum of his personality may be aware, in some fashion, of your act, the sleep will generally remain unbroken. But if you speak to him,—or even speak before him,—then, however profound his apparent lethargy, there is something in him which will hear.

All this is true even of earlier stages of trance. Deeper still lies the stage of highest interest;—that sleep-waking in which the subliminal self is at last set free,—is at last able not only to receive but to respond: when it begins to tell us the secrets of the sleeping phase of personality.

Regarding hypnotic achievements mainly in their *mental* aspects, let us now seek for some broad principle of classification which on the one hand may not be so exclusively moral as to be physiologically untranslatable,—like the distinction between vice and virtue;—or on the other hand so exclusively physiological as to be morally untranslatable,—like the distinction between cerebral anæmia and hyperæmia.

Perhaps the broadest contrast which is expressible in both moral and physiological terms is the contrast between check and stimulus,—between *inhibition* and *dynamogeny*. Not, indeed, that such terms as *check* and *stimulus* can be pressed in detail. The central power,—the ruling agency within the man which gives the command,—is no doubt the same in both cases. But the common contrast between negative and positive exhortations,—“this you shall *not* do,” “this you *shall* do,”—will help to give clearness to our review of the influences of

hypnotism in its bearings on intelligence and character,—its psychological efficacy.

The most rudimentary form of restraint or inhibition lies in our effort to preserve the infant or young child from acquiring what we call “bad tricks”. These morbid affections of motor centres, trifling in their inception, will sometimes grow until they are incurable by any régime or medicament.

In no direction, perhaps, do the results of suggestion appear more inexplicable than here. Nowhere have we a more conspicuous touching of a spring;—a more complete achievement, almost in a single moment, of the deliverance which years of painful effort have failed to effect.

Among these morbid tricks *kleptomania* has an interest of its own, on account of the frequent doubt whether it is not put forward as a mere excuse for pilfering. It may thus happen that the cure is the best proof of the existence of the disease; and certain cures indicate that the impulse has veritably involved a morbid excitability of motor centres, acted on by special stimuli,—an *idée fixe* with an immediate outcome in act.

Many words and acts of *violence* fall under the same category, in cases where the impulse to swear or to strike has acquired the unreasoning automatic promptness of a *tic*, and yet may be at once inhibited by suggestion. Many undesirable impulses in the realm of *sex* are also capable of being thus corrected or removed.

The stimulants and narcotics, to which our review next leads us, form a standing menace to human virtue. By some strange accident of our development, the impulse of our organisms towards certain drugs—alcohol, opium, and the like—is strong enough to overpower, in a large proportion of mankind, not only the late-acquired altruistic impulses, but even the primary impulses of self-regard and self-preservation. We are brought back, one may almost say, to the “chimiotaxy” of the lowest organisms, which arrange themselves inevitably

in specific relation to oxygen, malic acid, or whatever the stimulus may be. We thus experience in ourselves a strange conflict between moral responsibility and molecular affinities; —the central will overborne by dumb unnumbered elements of our being. With this condition of things hypnotic suggestion deals often in a curious way. The suggestion is not generally felt as a strengthening of the central will. It resembles rather a molecular redistribution; it leaves the patient indifferent to the stimulus, or even disgusted with it. The man for whom alcohol has combined the extremes of delight and terror now lives as though in a world in which alcohol did not exist at all.

And even for the slave of morphia the same sudden freedom is sometimes achieved. Again there are a multitude of impulses, fears, imaginations, one or more of which may take possession of persons not otherwise apparently unhealthy or hysterical, sometimes to an extent so distressing as to impel to suicide.

Some of these "phobies" have been often described of late years,—as, for instance, *agoraphobia*, which makes a man dread to cross an open space; and its converse *claustrophobia*, which makes him shrink from sitting in a room with closed doors; or the still more distressing *mysophobia*, which makes him constantly uneasy lest he should have become dirty or defiled.

All these disorders involve a kind of displacement or cramp of the attention; and for all of them, one may broadly say, hypnotic suggestion is the best and often the only cure. Suggestion seems to stimulate antagonistic centres; to open clogged channels; to produce, in short, however we imagine the process, a rapid disappearance of the insistent notion.

These morbid fears which suggestion relieves may be ruinously degrading to a man's character. The ingredients of antipathy, of jealousy, which they sometimes contain, make him dangerous to his fellows as well as loathsome to himself. One or two cases of the cure of morbid jealousy are

to my mind among the best records which hypnotism has to show.

Nor is this all. The removal of shyness, or *mauvaise honte*, which hypnotic suggestion can effect exhibits what is in fact a *purgation of memory*,—inhibiting the recollection of previous failures, and setting free whatever group of aptitudes is for the moment required. Thus, for the boy called on to make an oration in a platform exhibition, hypnotisation sets free the *primary* instinct of garrulity without the restraining fear of ridicule. For the musical executant, on the other hand, a similar suggestion will set free the *secondary* instinct which the fingers have acquired, without the interference of the learner's puzzled, hesitating thoughts.

From these inhibitions of memory,—of attention as directed to the experiences of the past,—we pass on to attention as directed to the experiences of the present. Many of the most important of hypnotic results will be best described as modifications of *attention*.

And even now it may not be without surprise that the reader finds described under the heading of *inhibition of attention* a phenomenon so considerable and so apparently independent as *hypnotic suppression of pain*. This induced insensibility to pain has from the first been one of the main triumphs of mesmerism or hypnotism. All have heard that mesmerism will stop headaches;—that you can have a tooth out “under mesmerism” without feeling it. The rivalry between mesmerism and ether, as anæsthetic agents in capital operations, was a conspicuous fact in the medical history of early Victorian times. But the ordinary talk, at any rate of that day, seemed to assume that if mesmerism produced an effect at all it was an effect *resembling* that produced by narcotics—a modification of the intimate structure of the nerve or of the brain which rendered them for the time incapable of transmitting or of feeling painful sensations. The state of a man's nervous system, in fact, when he is

poisoned by chloroform, or stunned by a blow, or almost frozen to death, or nearly drowned, etc., is such that a great part of it is no longer fit for its usual work,—is no longer capable of those prolongations of neurons, or whatever they be, which constitute its specific nervous activity. We thus get rid of pain by getting rid for the time of a great deal of other nervous action as well; and we have to take care lest by pushing the experiment too far we get rid of life into the bargain. But, on the other hand, a man's nervous system, when hypnotic suggestion has rendered him incapable of pain, is quite as active and vigorous as ever,—quite as capable of transmitting and feeling pain,—although capable also of inhibiting it altogether. In a word, the hypnotic subject is *above* instead of *below* pain.

Hypnotism attacks the real *origo mali*;—not, indeed, the pressure on the tooth-nerve, which can only be removed by extraction, but the representative power of the central sensorium which converts that pressure for us into pain. It *diverts attention* from the pain, as the excitement of battle might do; but diverts it without any competing excitement whatever.

This suppression of pain has naturally been treated from the therapeutic point of view, as an end in itself; and neither physician nor patient has been inclined to inquire exactly *what* has occurred;—what physiological or psychological condition has underlain this great subjective relief. We are bound to ask *what* has been altered. Has there been a total *ablation*, or some mere *translation* of pain? What objective change on the bodily side has occurred in nerve or tissue? and, on the mental side, how far does the change in consciousness extend? How deep does it go? Does any subliminal knowledge of the pain persist?

The very imperfect answers which can at present be given to these questions may, at any rate, suggest directions for further inquiry.

(1) In the first place, it seems clear that when pain is inhibited in any but the most simple cases, a certain group of changes is produced whose *nexus* is psychological rather than physiological. That is to say, one suggestion seems to relieve at once all the symptoms which form one idea of pain or distress in the patient's mind; while another suggestion is often needed to remove some remaining symptom, which the patient regards as a different trouble altogether. The suggestion thus differs both from a specific remedy, which might relieve a specific symptom, and from a general narcotisation, which would relieve all symptoms equally. In making suggestions, moreover, the hypnotiser finds that he has to consider and meet the patient's own subjective feelings, describing the intended relief as the patient wishes it to be described, and not attempting technical language which the patient could not follow. In a word, it is plain that in this class, as in other classes of suggestion, we are addressing ourselves to a *mind*, an *intelligence*, which can of itself select and combine, and not merely to a tissue or a gland responsive in a merely automatic way.

(2) It will not then surprise us if,—pain being thus treated as a psychological entity,—there shall prove to be a certain psychological complexity in the response to the suggestion of insensibility to pain.

By this I mean that there are occasional indications that some memory of the pain, say, of an operation has persisted in some stratum of the personality;—thus apparently indicating that there was somewhere an actual consciousness of the pain when the operation was performed. We find accounts of the revival of pain in dreams after operations performed under chloroform.

(3) Such experiences, if more frequent, might tempt us to suppose that the pain is not wholly abrogated, but merely translated to some stratum of consciousness whose experiences do not enter into our habitual chain of memories. Yet we

possess (strangely enough) what seems direct evidence that the profoundest organic substratum of our being is by suggestion wholly freed from pain. It had long been observed that recoveries from operations performed in hypnotic trance were unusually benign;—there being less tendency to inflammation than when the patient had felt the knife. The same observation—perhaps in a less marked degree—has since been made as to operations under chemical anæsthesia. The shock to the system, and the irritation to the special parts affected, are greatly diminished by chloroform. And more recently Professor Delbœuf, by an experiment of great delicacy on two symmetrical wounds, of which one was rendered painless by suggestion, has distinctly demonstrated that pain tends to induce and keep up inflammation.

Thus it seems that pain is abrogated at once on the highest and on the lowest level of consciousness; yet possibly in some cases (though not usually) persists obscurely in some stratum of our personality into which we gain only occasional and indirect glimpses. And if indeed this be so, it need in no way surprise us. We need to remember at every point that we have no reason whatever to suppose that we are cognisant of all the trains of consciousness, or chains of memory, which are weaving themselves within us.

It is to hypnotism in the first place that we may look for an increased power of analysis of these intercurrent streams, these irregularly superposed strata of our psychical being. In the meantime, this power of *inhibiting* almost any fraction of our habitual consciousness at pleasure gives for the first time to the ordinary man—if only he be a suggestible subject—a power of concentration, of *choice* in the exercise of faculty, such as up till now only the most powerful spirits—a Newton or an Archimedes—have been able to exert.

Turning now to the *dynamogenic* results of hypnotic suggestion, I begin with what seems the most external and measurable of these different influences—the influence, namely,

of suggestion upon man's *perceptive* faculties;—its power to educate his external organs of sense.

This wide subject is almost untouched as yet; and there is no direction in which one could be more confident of interesting results from further experiment.

By learning how and to what extent suggestion can repair *defective* senses we have the best chance of guessing at its *modus operandi* when it seems to excite the *healthy* senses to a point beyond their normal powers.

Two points may be mentioned here. Improvement of *vision* seems sometimes to result from relaxation of an involuntary ciliary spasm, which habitually over-corrects some defect of the lens. This is interesting, from the analogy thus shown in quite healthy persons to the fixed ideas, the subliminal errors and fancies characteristic of hysteria. The stratum of self whose business it is to correct the mechanical defect of the eye has in these instances done so amiss, and cannot set itself right. The corrected form of vision is as defective as the form of vision which it replaced. But if the state of trance be induced, or if it occur spontaneously, it sometimes happens that the error is suddenly righted; the patient lays aside spectacles; and since we must assume that the original defect of mechanism remains, it seems that that defect is now perfectly instead of imperfectly met. This shows a subliminal adjusting power operating during trance more intelligently than the supraliminal intelligence had been able to operate during waking life.

Another point of interest lies in the effect of increased attention, as stimulated by suggestion, upon the power of hearing. If the susceptibility to self-suggestion, recorded in several cases, could be reached by patients generally, there might be, with no miracle at all, a removal of perhaps half the annoyance which deafness inflicts on mankind.

I pass on to cases of the production by suggestion or self-suggestion of hyperæsthesia,—of a degree of sensory delicacy

which overpasses the ordinary level, and the previous level of the subject himself.

The rudimentary state of our study of hypnotism is somewhat strangely illustrated by the fact that most of the experiments which show hyperæsthesia most delicately have been undertaken with a view of proving something else—namely, mesmeric *rapport*, or the mesmerisation of objects, or telepathy. In these cases the proof of *rapport*, telepathy, etc., generally just falls short,—because one cannot say that the action of the ordinary senses might not have reached the point necessary for the achievement, though there is often good reason to believe that the subject was supraliminally ignorant of the way in which he was, in fact, attaining the knowledge in question.

In these extreme cases, indeed, the explanation by hyperæsthesia is not always proved. There *may* have been telepathy, although one has not the right to assume telepathy, in view of certain slighter, but still remarkable, hyperæsthetic achievements, which are common subjects of demonstration. The ready recognition of *points de repère*, on the back of a card or the like, which are hardly perceptible to ordinary eyes, is one of the most usual of these performances.

In this connection the question arises as to the existence of physiological limits to the exercise of the ordinary senses. In the case of the eye a *minimum visibile* is generally assumed; and there is special interest in a case of clairvoyance versus cornea-reading, where, if the words were read (as appears most probable) from their reflection upon the cornea of the hypnotiser, the common view as to the *minimum visibile* is greatly stretched.

With regard to the other senses, whose mechanism is less capable of minute dissection, one meets problems of a rather different kind. What are the definitions of smell and touch? Touch is already split up into various factors—tactile, algesic, thermal; and thermal touch is itself a duplicate sense, depending apparently on one set of nerve-terminations adapted to

perceive heat, and another set adapted to perceive cold. Taste is similarly split up; and we do not call anything taste which is not definitely referred to the mouth and adjacent regions. Smell is vaguer; and there are cognate sensations (like that of the presence of a cat) which are not referred by their subject to the nose. The study of hyperæsthesia does in this sense prepare the way for what I have termed heteræsthesia; in that it leaves us more cautious in definition as to what the senses are, it accustoms us to the notion that people become aware of things in many ways which they cannot definitely realise.

Let us now consider the evidence for heteræsthesia;—for the existence, that is to say, under hypnotic suggestion, of any form of sensibility decidedly different from those with which we are familiar. Looking at the matter from the evolutionary point of view, the question among sensations was one of the development of the fittest; that is to say that, as the organism became more complex and needed sensations more definite than sufficed for the protozoon, certain sensibilities got themselves defined and stereotyped upon the organism by the evolution of end-organs. Others failed to get thus externalised; but may, for aught we know, persist nevertheless in the central organs;—say, for instance, in what for man are the optic or olfactory tracts of the brain. There will then be no apparent reason why these latent powers should not from time to time receive sufficient stimulus, either from within or from without, to make them perceptible to the waking intelligence, or perceptible at least in states (like trance) of narrow concentration.

As the result of these considerations, I approach alleged heteræsthesiæ of various kinds with no presumption whatever against their real occurrence. Yet, on the other hand, my belief in the extent of possible *hyperæsthesia* continually suggests to me that the apparently new perceptions may only consist of a mixture of familiar forms of perception, pushed to a new extreme, and centrally interpreted with a new acumen.

The principal inorganic objects alleged to have elicited novel sensations are running water, metals, crystals and magnets;—including under this last heading the magnetism of the earth, as claimed to be felt differently by sleepers according as they lie in the north-south or in the east-west positions.

The faculty of finding *running water* has the interest of being the first subliminal faculty which has been so habitually utilised for public ends as to form for its possessors a recognised and lucrative occupation.

An exhaustive and impartial survey of the existing evidence for the faculty of “dowsing” is given in Professor W. F. Barrett’s two articles “On the so-called Divining Rod,” *Proceedings*, S.P.R., vol. xiii. and vol. xv.

From this it seems clear that this power of discovery is genuine, and is not dependent on the dowser’s conscious knowledge or observation. It forms a subliminal uprush; but whether it is akin to *genius*, as being a subconscious manipulation of facts accessible through normal sensory channels, or to *heteræsthesia* (as resting on a specific sensibility to the proximity of running water), is a question which will be variously decided in each special case. The dowser, I should add, is not hypnotised before he finds the water. But (as Professor Barrett has shown) he is often thrown, presumably by self-suggestion, into a state much resembling light hypnotic trance. The perceptivity (we may say) of central organs, in an unfamiliar direction, is stimulated by concentrated attention, involving a certain disturbance or abeyance of perceptivity in other directions.

I pass on to that group of the dynamogenic effects of suggestion which affect the more central vital operations.

First, then, as to the effects of suggestion on the vaso-motor system. Simple effects of this type form the commonest of “platform experiments”. The mesmerist holds ammonia under his subject’s nose, and tells him it is rose-water. The subject smells it eagerly, and his eyes do not water. The

suggestion, that is to say, that the stinging vapour is inert has inhibited the vaso-motor reflexes which would ordinarily follow, and which no ordinary effort of will could restrain. *Vice versâ*, when the subject smells rose-water, described as ammonia, he sneezes and his eyes water. These results, which his own will could not produce, follow on the mesmerist's word. No one who sees these simple tests applied can doubt the genuineness of the influence at work. We find then, as might be expected, that action on glands and secretions constitutes a large element in hypnotic therapeutics. The literature of suggestion is full of instances where a suppressed secretion has been restored at a previously arranged moment, almost with "astronomical punctuality". And yet in what memory is that command retained? by what signal is it announced? or by what agency obeyed?

This delicate responsiveness of the vaso-motor system has given rise to some curious spontaneous phenomena, and has suggested some experiments, which are probably as yet in their infancy. The main point of interest is that at this point spontaneous self-suggestion, and subsequently suggestion from without, have made a kind of first attempt at the modification of the human organism in what may be called fancy directions,—at the production of a change which has no therapeutic aim, and so to say, no physiological unity; but which is guided by an intellectual caprice along lines with which the organism is not previously familiar. I speak of the phenomenon commonly known as "stigmatisation," from the fact that its earliest spontaneous manifestations were suggested by imaginations brooding on the stigmata of Christ's passion;—the marks of wounds in hands and feet and side. This phenomenon, which was long treated both by *savants* and by devotees as though it must be either fraudulent or miraculous,—*ou supercherie, ou miracle*,—is now found (like a good many other phenomena previously deemed subject to that dilemma) to enter readily within the widening circuit of natural law. Stigmatisation is, in fact, a

form of vesication; and suggested vesication—with the quasi-burns and real blisters which obediently appear in any place and pattern that is ordered—is a high development of that same vaso-motor plasticity of which the ammonia-rose-water experiment was an early example.

The group of suggestive effects which we reach next in order is a wide and important one. The education of the *central sensory faculties*,—of our power of inwardly representing to ourselves sights and sounds, etc.,—is not less important than the education of the external senses.

Every one knows that a hypnotised subject is easily hallucinated;—that if he is told to see a non-existent dog, he sees a dog,—that if he is told *not* to see Mr. A., he sees everything in the room, Mr. A. excepted. The platform lecturer represents this induced hallucinability simply as an odd illustration of his own power over the subject. But the real kernel of the phenomenon is not the abstraction of attention or imagination from other topics, but the increased power which imagination gains under suggestion;—the development of faculty, useless, if you will, in that special form of imagining the dog, but faculty mentally of a high order—faculty in one shape or another essential to the production of almost all the most admired forms of human achievement.

It will be convenient to defer fuller discussion of this subject until I review what I have termed “sensory automatism” in a more general way. We shall then see that this quickened imaginative faculty is not educed by hypnosis alone; that it is a part of the equipment of the subliminal self.

Yet here, and in direct connection with hypnotism, certain special features of hallucinations need to be insisted upon, both as partly explaining certain more advanced hypnotic phenomena, and also as suggesting lines of important experiment. The first point is this.

Post-hypnotic hallucinations can be *postponed* at will. That is to say, a constant watchfulness is exercised by the

subject, so that if, for example, the hypnotiser tells him that he will (when awakened) poke the fire when the hypnotiser has coughed three times, the awakened subject, although knowing nothing of the order in his waking state, will be on the look-out for the coughs, amid all other disturbances, and will poke the fire at the fore-ordained signal. Moreover, when the post-hypnotic suggestion is executed there will often be a slight momentary relapse into the hypnotic state, and the subject will not afterwards be aware that he *has* (for instance) poked the fire at all. This means that the suggested act belongs properly to the hypnotic, not to the normal chain of memory ; so that its performance involves a brief reappearance of the subliminal self which received the order.

Another characteristic of these suggested hallucinations tells in exactly the same direction. Suppose, for instance, that I tell a hypnotised subject that when he awakes there will be no one in the room with him but myself. He awakes and remembers nothing of this order, but sees me alone in the room. Other persons present endeavour to attract his attention in various ways. Sometimes he will be quite unconscious of their noises and movements ; sometimes he will perceive them, but will explain them away, as due to other causes, in the same irrational manner as one might do in a dream. Or he may perceive them, be unable to explain them, and feel considerable terror until the "negative hallucination" is dissolved by a fresh word of command. It is plain, in fact, throughout, that some element in him is at work all the time in obedience to the suggestion given,—is keeping him by ever fresh modifications of his illusion from discovering its unreality. Nothing could be more characteristic of what I have called a "middle-level centre" of the subliminal self—of some element in his nature which is potent and persistent without being completely intelligent ;—a kind of dream-producer, ready at any moment to vary and defend the dream.

Another indication of the subliminal power at work to

produce these hallucinations is their remarkable *range*—a range as wide, perhaps, as that over which therapeutic effects are obtainable by suggestion. The post-hypnotic hallucination may affect not sight and hearing alone (to which spontaneous hallucinations are in most cases confined), but all kinds of vaso-motor responses and organic sensations—cardiac, stomachic, and the like—which no artifice can affect in a waking person. The legendary flow of perspiration with which the flatterer sympathises with his patron's complaint of heat—*si dixeris "Æstuo," sudat*—is no exaggeration if applied to the hypnotic subject, who will often sweat and shiver at your bidding as you transplant him from the Equator to frosty Caucasus.

Well, then, given this strength and vigour of hallucination, one sees a possible extension of knowledge in more than one direction. By suggestion to the subject that he is feeling or doing something which is beyond his normal range of faculties, we may perhaps enable him to perceive or to act as thus suggested.

And now I come to the third main type of the dynamogenic efficacy of suggestion: its influence, namely, on *attention*, on *will*, and on *character*—character, indeed, being largely a resultant of the direction and persistence of voluntary attention.

Let us dwell for a moment upon the degree of intelligence which is sometimes displayed in those modifications of the organism which suggestion can effect. Take, for instance, the formation of a cruciform blister, as recorded by Dr. Biggs, of Lima.¹ In this experiment the hypnotised subject was told that a red cross would appear on her chest every Friday during a period of four months. For the carrying out of this suggestion an unusual combination of capacities was needed;—the capacity of directing physiological changes in a new way, and also, and combined therewith, the capacity of recognising

¹ See *Journal*, S.P.R., vol. iii., p. 100.

and imitating an abstract, arbitrary, non-physiological idea, such as that of *cruciformity*.

All this, in my view, is the expression of *subliminal* control over the organism—more potent and profound than *supraliminal*, and exercised neither blindly nor wisely, but with intelligent caprice.

Bearing this in mind as we go on to suggestions more directly affecting central faculty, in which *highest-level* centres begin to be involved, we need not be surprised to find an intermediate stage in which high faculties are used in obedience to suggestion, for purely capricious ends.

I speak of *calculations* subliminally performed in the carrying out of post-hypnotic suggestions.

These suggestions *à échéance*—commands, given in the trance, to do something under certain contingent circumstances, or after a certain time has elapsed—form a very convenient mode of testing the amount of mentation which can be started and carried out without the intervention of the supraliminal consciousness. Experiments have been made in this direction by three men especially who have in recent times done some of the best work on the psychological side of hypnotism, namely, Edmund Gurney, Delbœuf, and Milne Bramwell.

Dr. Milne Bramwell's experiments were post-hypnotic suggestions involving arithmetical calculations; the entranced subject, for instance, being told to make a cross when 20,180 minutes had elapsed from the moment of the order. Their primary importance lay in showing that a subliminal or hypnotic memory persisted across the intervening gulf of time,—days and nights of ordinary life,—and prompted obedience to the order when at last it fell due. But incidentally, as I say, it became clear that the subject, whose arithmetical capacity in common life was small, worked out these sums subliminally a good deal better than she could work them out by her normal waking intelligence.

In Gurney's paper, "Recent Experiments in Hypnotism," in the *Proceedings*, S.P.R., vol. v., pp. 3-17, are recorded a number of other ingenious experiments showing the intelligence of subliminal mentation in carrying out post-hypnotic suggestions. These were executed automatically while the supraliminal intelligence of the subject was closely engaged in some other task ; e.g. he would, while reading aloud, automatically work sums or write a second line to a couplet rhyming with the first, which had been given him. On one occasion a subject "correctly multiplied 12s. 3 $\frac{3}{4}$ d. by 8, repeating 'God save the Queen' meanwhile, with every other word left out".

Again, Dr. Dufay's account of help given to an actress in the representation of her *rôles* by hypnotisation is important in this connection.¹

The well-known case of Dr. Forel's warders,² who were enabled by hypnotic suggestion to sleep soundly by the side of the patients they had to watch, and wake only when the patients required to be restrained, shows us how by this means the attention may be concentrated on selected impressions and waste of energy be avoided in a way that could hardly be compassed by any ordinary exercise of the will.

With regard to the influence of suggestion on *will*, the point to notice is rather a matter of common observation than a provable and measurable phenomenon. I speak of the energy and resolution with which a hypnotic suggestion is carried out ; —the *ferocity*, even, with which the entranced subject pushes aside the opposition of much more powerful men. I do not, indeed, assert that he would thus risk very serious injury ; for I believe (with Bramwell and others) that there does exist somewhere within him a knowledge that the whole proceeding is a mere experiment. But, nevertheless, he actually risks something ; he behaves, in short, as a confident, resolute man would

¹ *Revue Philosophique*, September, 1883.

² *Revue de l'Hypnotisme*, vol. vi., p. 357.

behave, and this however timid and unaggressive his habitual character may be. I believe that much advantage may yet be drawn from this confident temper. We can thus inhibit the acquired self-distrust and shyness of the supraliminal self, and get the subliminal self concentrated upon some task which may be as difficult as we please;—which may, if we can adjust it rightly, draw out to the uttermost the innate powers of man.

It has been supposed that the mere fact of being hypnotised tended to weaken the will; that the hypnotised person fell inevitably more and more under the control of the hypnotiser, and even that he could at last be induced to commit crimes by suggestion. In his article "What is Hypnotism?" Dr. Milne Bramwell shows on how small a foundation of fact these fanciful theories have been erected. It may suffice to say here that nothing is easier, either for subject or for hypnotiser, than to *avert* undue influence. A trusted friend has only to suggest to the hypnotised subject that *no one else* will be able to affect him, and the thing is done. As to the crimes supposed to be committed by hypnotised persons under the influence of suggestion, the evidence for such crimes, in spite of great efforts made to collect it and set it forth, remains, I think, practically *nil*.

This fact, I must add, is quite in harmony with the views expressed in the present chapter. For it implies that the higher subliminal centres (so to term them) never really abdicate their rule; that they may indeed remain passive while the middle centres obey the experimenter's caprice, but are still ready to resume their control if such experiment should become really dangerous to the individual. And this runs parallel with common experience in the spontaneous somnambulisms. The sleeper may perform apparently rash exploits; yet, unless he be suddenly awakened, serious accidents are very rare.

The question of the influence of suggestion on *character* is of the highest psychological interest.

In considering the evidence as to the cure of the victims of morphia, we may say with truth that *there* we have seen as

tremendous a moral *lift*—as sudden an elevation from utter baseness to at least normal living—as can be anywhere presented to us. Did we succeed, however, with the morphinomanic only because his was a *functional*, and not an *organic*, degradation?

May it not be a much harder task to create honesty, purity, unselfishness in a brain whose very confirmation must keep the spirit that thinks through it nearly on the level of the brute? The answer, though as yet rudimentary, is unexpectedly encouraging.

Some of the most striking cases of moral reforms produced by hypnotic suggestion are those recorded by Dr. Auguste Voisin. For instance:—

In the summer of 1884, there was at the Salpêtrière a young woman of a deplorable type.¹ Jeanne Sch—— was a criminal lunatic, filthy in habits, violent in demeanour, and with a life-long history of impurity and theft. M. Voisin, who was one of the physicians on the staff, undertook to hypnotise her on 31st May, at a time when she could only be kept quiet by the strait jacket and *bonnet d'irrigation*, or perpetual cold douche to the head. She would not—indeed, she could not—look steadily at the operator, but raved and spat at him. M. Voisin kept his face close to hers, and followed her eyes wherever she moved them. In about ten minutes a stertorous sleep ensued, and in five minutes more she passed into a sleep-waking state, and began to talk incoherently. The process was repeated on many days, and gradually she became sane when in the trance, though she still raved when awake. Gradually, too, she became able to obey in waking hours commands impressed on her in the trance—first trivial orders (to sweep the room and so forth), then orders involving a marked change of behaviour. Nay more; in the hypnotic state she voluntarily expressed repentance for her past life, made a confession which involved more evil than the police were cognisant of (though it agreed with facts otherwise known), and finally of her own impulse made good resolves for the future. Two years later, M. Voisin wrote to me (31st

¹ *Annales Médico-Psychologiques*, 1884, vol. ii., p. 289 seqq.

July, 1886) that she was then a nurse in a Paris hospital, and that her conduct was irreproachable. It appeared, then, that this poor woman, whose history since the age of thirteen had been one of reckless folly and vice, had become capable of the steady, self-controlled work of a nurse at a hospital, the reformed character having first manifested itself in the hypnotic state, partly in obedience to suggestion, and partly as the natural result of the tranquillisation of morbid passions.

And here we approach a point of much interest. Hypnotic suggestion or self-suggestion is not an agency which stands wholly alone. It melts into the suasion of ordinary life. Ministers of religion as well as physicians have always wielded with authority the suasive power. From the crude animistic dances and ceremonies of the savage up to the "missions" and "revivals" in English and American churches and chapels, we find sudden and exciting impressions on mind and sense called into play for the purpose of producing religious and moral change. Among the lower races especially these exciting reunions often involve both hysterical and hypnotic phenomena. There are sometimes convulsive accesses and there is sometimes the milder phenomenon of a deep restorative sleep. The influence exerted upon the convert is intermediate between hypnotic artifice, dependent on trance-states for access to subliminal plasticity, and ordinary moral suasion, addressed primarily to ordinary waking reason.

Let us here consider the point which we have reached. We began by defining hypnotism as the empirical development of the sleeping phase of man's personality. In that sleeping phase the most conspicuous element—the most obvious function of the subliminal self—is the repair of wasted tissues, the physical, and therefore also largely the moral, refreshment and rejuvenation of the tired organism.

But we found reason to believe that the subliminal self has other functions to fulfil during sleep. Those other functions are concerned in some unknown way with the spiritual world ;

and the indication of their exercise is given by the sporadic occurrence, in the sleeping phase, of super-normal phenomena. Such phenomena occur also at various points in hypnotic practice.

Before expanding this theme, however, I must introduce another subject whose consideration has thus far been postponed, namely, *spontaneous somnambulisms*,—those crude uprushes of incoherent subliminal faculty which sometimes break through the surface of sleep.

The somnambulism often *starts* as an exaggerated dream; it *develops* into a kind of secondary personality. The thoughts and impulses which the upheaval raises into manifestations—the psychical output—resemble sometimes the inspirations of genius, sometimes the follies of hysteria. And, finally, the spontaneous sleep-waking state itself is manifestly akin to hypnosis,—is sometimes actually interchangeable with the induced somnambulisms of the hypnotic trance. The *chain of memory* which repeated spontaneous somnambulisms gradually form,—while lying quite outside the primary or waking memory,—will often be found to form a part of the *hypnotic* memory, which gradually accretes in similar fashion from repeated hypnosis.

For one form of sleep-waking capacity we are already prepared by what has been said in Chapter IV. of the solution of problems in sleep. This is one of the ways in which we can watch the gradual merging of a vivid dream into a definite somnambulatory act. The solution of a problem may present itself merely as a sentence or a diagram, constructed in dream and remembered on waking. Or the sleeper (as in various cases familiar in text-books) may rise from bed and *write out* the chain of reasoning, or the sermon, or whatever it may be. Or again, in rarer cases the somnambulatory output may take the form of oratory, and edifying discourses may be delivered by a preacher whom no amount of shaking or pinching will silence or, generally, even interrupt. This, so to speak, is genius with a vengeance; this is a too persistent uprush of subliminal

zeal, co-operating even out of season with the hortatory instincts of the waking self.

There are cases, however, in which the somnambulic personality is discerned throughout as a wiser self—advising a treatment, or at least foreseeing future developments of the disease with great particularity. Of course, in such a case prediction is often simply a form of suggestion; the symptom occurs simply because it has been ordained beforehand. In the case of cures of long-standing disease the sagacity which foresees probably co-operates with the control which directs the changes in the organism.

The next stage is a very important one. We come to the manifestation in spontaneous sleep-waking states of manifestly supernormal powers,—sometimes of telepathy, but more commonly of clairvoyance or telæsthesia. Unfortunately, these cases have been, as a rule, very insufficiently observed. Still, it appears that in spontaneous somnambulism there is frequently some indication of supernormal powers, though the observers—even if competent in other ways—have generally neglected to take account of the hyperæsthesia and heightening of memory and of general intelligence that often accompany the state.

We must now inquire how far these supernormal powers occur in sleep-waking states experimentally induced.

And here the very fact of *induction* suggests to us a question specially applicable to the hypnotic state itself. Is hypnosis ever supernormally induced? Can any one, that is to say, be thrown into hypnotic trance by a telepathic impact? or, to phrase it more generally, by any influence, inexplicable by existing science, which may pass from man to man?

In the first place, one may say that of the anti-mesmeric schools of opinion, the “purely physiological” school has on the whole failed, the “purely suggestive” school has triumphantly succeeded. The school of Nancy, reinforced by hypnotists all over Europe, has abundantly proved that “pure suggestion”

(whatever that be) is the determining cause of a very large proportion of hypnotic phenomena.

In admitting suggestion as a *vera causa* of hypnosis, we are recognising a cause which, if we really try to grasp it, resolves itself into *subliminal operation, brought about we know not how*. So far, therefore, from negating and excluding any obscure and perhaps supernormal agency, the suggestion theory leaves the way for any such agency broadly open. Some unknown cause or other must determine whether each suggestion is to "take" or no; and that unknown cause must presumably act somehow upon the subliminal self. We should have something like a real explanation of suggestion, if we could show that a suggestion's success or failure was linked with some telepathic impact from the suggester's mind, or with some mesmeric effluence from his person.

I know well that in many cases we can establish no link of this kind. In Bernheim's rapid hospital practice there seems no opportunity to bring the hypnotist's will, or the hypnotiser's organism, into any effective *rapport* with the subject. Rather, the subject seems to do all that is wanted for himself almost instantaneously. He often falls into the suggested slumber almost before the word "*Dormez!*" has left the physician's mouth. But, on the other hand, this is by no means the only type of hypnotic success. Just as in the mesmeric days, so also now there are continual instances where much more than the mere command has been needed for effective hypnotisation. Persistence, proximity, passes—all these prove needful still in the practice even of physicians who place no faith at all in the old mesmeric theory.

Of late years, however, the evidence for *telepathy*—for psychical influence from a distance—has grown to goodly proportions. A new form of experiment has been found possible, from which the influence of suggestion can be entirely excluded. It has now been actually proved that the hypnotic trance can be induced from a distance so great, and with pre-

cautions so complete, that telepathy or some similar supernormal influence is the only efficient cause which can be conceived.

I quote one of a series of experiments in this "telepathic hypnotism". These experiments are not easy to manage, since it is essential at once to prevent the subject from suspecting that the experiment is being tried, and also to provide for his safety in the event of its success.

The subject of these experiments in telepathic hypnotisation was Professor Pierre Janet's well-known subject, Madame B. The experiments were carried out with her at Havre, by Professor Janet and Dr. Gilbert, a leading physician there, and described in the *Bulletins de la Société de Psychologie Physiologique*, Tome I., p. 24, and in the *Revue Philosophique*, August 1886. I give the following extract from my own notes of experiments, 20th to 24th April, 1886:—

In the evening (22nd) we all dined at M. Gilbert's, and in the evening M. Gilbert made another attempt to put her to sleep at a distance from his house in the Rue Séry—she being at the Pavillon, Rue de la Ferme—and to bring her to his house by an effort of will. At 8.55 he retired to his study, and MM. Ochorowicz, Marillier, Janet, and A. T. Myers went to the Pavillon, and waited outside in the street, out of sight of the house. At 9.22 Dr. Myers observed Madame B. coming half-way out of the garden-gate, and again retreating. Those who saw her more closely observed that she was plainly in the somnambulic state, and was wandering about and muttering. At 9.25 she came out (with eyes persistently closed, so far as could be seen), walked quickly past MM. Janet and Marillier, without noticing them, and made for M. Gilbert's house, though not by the usual or shortest route. (It appeared afterwards that the *bonne* had seen her go into the *salon* at 8.45, and issue thence asleep at 9.15; had not looked in between those times.¹) She avoided lamp-posts, vehicles, etc., but crossed and recrossed the street repeatedly. No one went in front of her or spoke to her. After eight or ten minutes she

¹ It was not unusual for her to sit in the *salon* in the evening, after the day's occupations were over.

grew much more uncertain in gait, and paused as though she would fall. Dr. Myers noted the moment in the Rue Faure; it was 9.35. At about 9.40 she grew bolder, and at 9.45 reached the street in front of M. Gilbert's house. There she met him, but did not notice him, and walked into his house, where she rushed hurriedly from room to room on the ground-floor. M. Gilbert had to take her hand before she recognised him. She then grew calm.

M. Gilbert said that from 8.55 to 9.20 he thought intently about her, from 9.20 to 9.35 he thought more feebly; at 9.35 he gave the experiment up, and began to play billiards; but in a few minutes began to will her again. It appeared that his visit to the billiard-room had coincided with her hesitation and stumbling in the street. But this coincidence may of course have been accidental. . . .

Out of a series of twenty-five similar experiments nineteen were successful. The experiments were made at different times in the day and at varying intervals, in order to avoid the effects of expectancy in the subject.

I have cited first this experiment at a distance, without attempting to analyse the nature of the suggestion given or power employed by the hypnotist. Of course it is plain that if one can thus influence unexpectant persons from a distance, there must be sometimes some kind of power actually exercised by the hypnotiser;—something beyond the mere tact and impressiveness of address, which is all that Bernheim and his followers admit or claim. Evidence of this has been afforded by the occasional production of organic and other effects in hypnotised subjects by the unuttered will of the operator when near them.

It is, in my view, by no means improbable that effluences, as yet unknown to science, but perceptible by sensitive persons as the telepathic impulse is perceptible, should radiate from living human organisms. We see that the subliminal state of the hypnotised subject may be approached by ways subtler than mere verbal suggestion—by telepathic impact and perhaps

by some effluence of kindred supernormal type. We have now to trace the supernormal elements in the hypnotic *response*.

The first stage of this response lies in a subliminal relation established between the subject and his hypnotiser, and manifesting itself in what is called *rapport*, or in *community of sensation*. The earlier stages of *rapport*—conditions when the subject apparently hears or feels the hypnotiser only, and so forth—arise probably from mere self-suggestion or from the suggestions of the operator, causing the conscious attention of the subject to be exclusively directed to him. Indications of the possible development of a real link between the two persons may rather be found in the cases where there is provable community of sensation,—the hypnotised subject tasting or feeling what the hypnotiser (unknown to the subject) does actually at that moment taste or feel.

We have thus brought the hypnotised subject up to the point of knowing supernormally, at any rate, the superficial sensations of his hypnotiser. From that starting-point,—or, at any rate, from some supernormal perception of narrow range,—his cognition widens and deepens. He may seem to discern some picture of the past, and may retrace the history of some object which he holds in his hand, or he may seem to wander in spirit over the habitable globe, and to bring back knowledge of present facts discernible by no other means. Perhaps he seems to behold the future, predicting oftenest the organic history of some person near him; but sometimes discerning, as it were pictorially, scattered events to which we can guess at no attainable clue. For all this there is already more of positive evidence than is generally realised.

Our survey of that important, though inchoate, appeal to the subliminal self which passes under the name of hypnotism is now nearly as complete—in its brief sketchy form—as the present state of knowledge permits.

I have attempted to trace the inevitable *rise* of hypnotism—

its necessary development out of the spontaneous phenomena which preceded and which might so naturally have suggested it. I have shown, nevertheless, its almost accidental initiation, and then its rapid development in ways which no single experimenter has ever been able to correlate or to foresee. I am bound to say something further as to its prospect in the future. A systematic appeal to the deeper powers in man—conceived with the generality with which I have here conceived it—cannot remain a mere appanage of medical practice. It must be fitted on in some way to the whole serious life of man; it must present itself to him as a development of faiths and instincts which lie already deep in his heart. In other words, there must needs be some *scheme of self-suggestion*,—some general theory which can give the individual a basis for his appeal, whether he regards that appeal as directed to an intelligence outside himself or to his own inherent faculties and informing soul.

The schemes of self-suggestion which have actually been found effective have covered, not unnaturally, a range as wide as all the superstition and all the religion of men. That is to say that each form of supernatural belief in turn has been utilised as a means of securing that urgently-needed temporal blessing—relief from physical pain. We see the same tendency running through fetichistic, polytheistic, monotheistic forms of belief. Beginning with fetichistic peoples, we observe that *charms* of various kinds,—inert objects, arbitrary gestures, meaningless words,—have probably been actually the most general means which our race has employed for the cure of disease. We know how long some forms of primitive belief persisted in medicine,—as, for example, the doctrine of *likenesses*, or the cure of a disease by some object supposed to resemble its leading symptom. What is, however, even more remarkable is the efficacy which charms still continue in some cases to possess, even when they are worn merely as an experiment in self-suggestion by a person who is perfectly well aware of their

intrinsic futility. Experiments on this subject seem to show that the mere continual contact of some small unfamiliar object will often act as a reminder to the subliminal self, and keep, at any rate, some nervous disturbances in check. Until one reads these modern examples, one can hardly realise how veritably potent for good may have been the savage amulet, the savage incantation.

The transition from fetichistic to polytheistic conceptions of cure is, of course, a gradual one. It may be said to begin when curative properties are ascribed to objects not arbitrarily, nor on account of the *look* of the objects themselves, but on account of their having been blessed or handled by some divine or semi-divine personage, or having formed part of his body or surroundings during some incarnation. Thus Lourdes water, bottled and exported, is still held to possess curative virtue on account of the Virgin's original blessing bestowed upon the Lourdes spring. But generally the influence of the divine or divinised being is more directly exercised, as in oracles, dreams, invisible touches, or actual *theophanies*, or appearances of the gods to the adoring patient.

Much further removed from primitive belief is the appeal made by Christian scientists to the aid of Jesus Christ;—either as directly answering prayer, or as enabling the worshippers to comprehend the infinite love on which the universe is based, and in face of which pain and sickness become a vain imagination or even a sheer nonentity. To the readers of this chapter, however, there will be nothing surprising in my own inclination to include all these efforts at health under the general category of schemes of self-suggestion.

In my view they are but crude attempts at a practical realisation of the essential truth that it is possible by a right disposition of our own minds to draw energy from an enviroing world of spiritual life. *for rational purpose?*

The life of the organism depends on a perpetual and varying indraft from the cosmic energy, and there will be effective

therapeutical or ethical self-suggestion whenever by any artifice subliminal attention to a bodily function or to a moral purpose is carried to some unknown pitch of intensity which draws fresh energy from the spiritual world.

We cannot at present define the form of faith which may be most effective in this illation of spiritual strength and grace. Whatever form it may ultimately take, it must begin as the purification, the intensification, of the purest, the intensest beliefs to which human minds have yet attained. It must invoke the whole strength of all philosophies, of all religions; —not indeed the special arguments or evidence adduced for each, which lie outside my present theme, but all the spiritual energy by which in truth they live. And so far as this purpose goes, of drawing strength from the unseen, if one faith is true, all faiths are true; in so far at least as human mind can grasp or human prayer appropriate the unknown metetherial energy, the inscrutable Grace of God.

CHAPTER VI.

SENSORY AUTOMATISM.

Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι.

CONSIDERING together, under the heading of sensory and motor *automatism*, the whole range of that subliminal action of which we have as yet discussed fragments only, we shall gradually come to see that its distinctive faculty of telepathy or telæsthesia is in fact an introduction into a realm where the limitations of organic life can no longer be assumed to persist. For convenience' sake I have divided these automatisms into *sensory* and *motor*: on the one hand, the sights and sounds which we see and hear through some subliminal faculty rather than through the ordinary channels of sense; on the other hand, the motions which we perform, the words which we utter, moved in like manner by some unknown impulse from the depths within.

The products of inner vision or inner audition externalised into quasi-percepts or hallucinations,—these form the subject of this chapter, and are what I term *sensory automatisms*. The messages conveyed by movement of limbs or hand or tongue, initiated by an inner motor impulse beyond the conscious will—these are what I term *motor automatisms*. And I claim that when all these are surveyed together their essential analogy will be recognised beneath much diversity of form. They will be seen to be *messages* from the subliminal to the supraliminal self; endeavours—conscious or unconscious—of submerged tracts of our personality to present to ordinary

waking thought fragments of a knowledge which no ordinary waking thought could attain.

I regard supraliminal life merely as a *privileged case* of personality; a special phase of our personality, which is easiest for us to study, because it is simplified for us by our ready consciousness of what is going on in it; yet which is by no means necessarily either central or prepotent, could we see our whole being in comprehensive view.

Now, if we thus regard the whole supraliminal personality as a special case of something much more extensive, it follows that we must similarly regard all human faculty, and each sense severally, as mere special or privileged cases of some more general power.

All human terrene faculty will be in this view simply a selection from faculty existing in the spiritual world; such part of that antecedent, even if not individualised, faculty as may be expressible through each several human organism.

Each of our special senses, therefore, may be conceived as straining towards development of a wider kind than earthly experience has as yet allowed. And each special sense is both an internal and an external sense; involves a tract of the brain, of unknown capacity, as well as an end-organ, whose capacity is more nearly measurable.

Ordinary experience assumes that the end-organ alone can acquire fresh information, and that the central tract can but combine this new information already sent in to it. This must plainly be the case, for instance, with optical or acoustic knowledge;—with such knowledge as is borne on waves of ether or of air, and is caught by a terminal apparatus, evolved for the purpose. But observe that it is by no means necessary that all seeing and all hearing should be through eye or ear.

The vision of our dreams—to keep to vision alone for greater simplicity—is non-optical vision. It is usually generated in the central brain, not sent up thither from an excited retina.

Optical laws can only by a stretch of terms be said to apply to it at all.

The forms of vision now to be considered are similar inasmuch as they are virtually independent of the eye; they can persist, that is to say, after the destruction of the eye, if only the eye has worked for a few years, so as to give visual education to the brain. We do not, in fact, fully know the limits of this independence, which can only be learnt by a fuller examination of intelligent blind persons than has yet been made. Nor can we say with certainty how far in a seeing person the eye is in its turn influenced by the brain.

We may take *memory-images* as the simplest type of internal vision. These images, as commonly understood, introduce us to no fresh knowledge; they preserve the knowledge gained by conscious gaze upon the outer world. In their simplest spontaneous form they are the *cerebral* sequelæ of external vision. But we must note that into the cerebral storage of impressions one element habitually enters which is totally absent from the mere retinal storage, namely, a psychical element—a rearrangement or generalisation of the impressions retinally received.

Dreams are a common class of memory-images, in which the subliminal rearrangement is particularly marked. They lead us on in two directions from memory-images; in the direction of *imagination-images*, and in the direction of *hallucinations*. Certain individual dreams, indeed, of rare types point also in other directions which later on we shall have to follow. But dreams *as a class* consist of confused memory-images, reaching a kind of low hallucinatory intensity, a glow, so to say, sufficient to be perceptible in darkness.

I give the name of *imagination-images* to those conscious recombinations of our store of visual imagery which we compose either for our mere enjoyment, as “waking dreams,” or as artifices to help us to the better understanding of facts of nature confusedly discerned. Such, for instance, are imagined geometrical diagrams; and Watt, lying in bed in a dark room

and conceiving the steam-engine, illustrates the utmost limit to which voluntary internal visualisation can go.

Thus far and no farther the brain's capacity for presenting visual images can be pushed on under the guidance of the conscious will of man. It is now my business to show, on the contrary, that we have here reached a mere intermediate point in the development of *internal* vision. These imagination-images, valuable as they are, are merely attempts to control supraliminally a form of vision which is predominantly subliminal. The memory-images welled up from a just-submerged stratum; we must consider what other images also well upward from the same hidden source.

A most important development of inward vision is included in that vast range of phenomena which we call *hallucination*. *Dreams* actually *are* hallucinations; but they are usually hallucinations of low intensity; and are only rarely capable of maintaining themselves for a few seconds (as hypnopompic illusions) when the dreamer wakes to the stimuli of the material world. *Imagination-images* may be carried to a hallucinatory pitch by good visualisers. And the *inspirations of genius* may present themselves in hallucinatory vividness to the astonished artist.

A hallucination is in fact an intensified internal vision, a case of *central* hyperæsthesia. That is to say, the hallucination is in some cases due indirectly to peripheral stimulation; but often also it is the result of a stimulus to "mind's-eye vision," which sweeps the idea onwards into visual form, regardless of ordinary checks.

Here, then, is a comprehensive and reasonable way of regarding these multifarious hallucinations or sensory automatisms. They are phenomena which must neither be feared nor ignored, but rather controlled and interpreted. Nor will that interpretation be an easy matter. The interpretation of the symbols by which the retina represents the external world has been, whether for the race or for the individual,

no short or simple process. Yet ocular vision is in my view a simple, easy, privileged case of vision generally; and the symbols which represent our internal percepts of an immaterial world are likely to be far more complex than any impressions from the material world on the retina.

All inward visions are like symbols abridged from a picture-alphabet. In order to understand any one class of hallucinations we ought to have all classes before us. At the lower limit of the series, indeed, the analysis of the physician should precede that of the psychologist. We already know to some extent, and may hope soon to know more accurately, what sensory disturbance corresponds to what nervous lesion. Yet these violent disturbances of inward perception—the snakes of the drunkard, the scarlet fire of the epileptic, the jeering voices of the paranoiac—these are perhaps of too gross a kind to afford more than a kind of neurological introduction to the subtler points which arise when hallucination is unaccompanied by any observable defect or malady.

It is, indeed, obvious enough that the more isolated the hallucination is from any other disturbance of normality, the greater will be its psychological interest. *An apparently spontaneous modification of central percepts*—what phenomenon could promise to take us deeper into the mystery of the mind?

Yet until quite recently—until, in short, Edmund Gurney took up the inquiry in 1882—this wide, important subject was treated, even in serious text-books, in a superficial and perfunctory way. Few statistics were collected; hardly anything was really known; rather there was a facile assumption that all hallucinations or sensory automatisms *must* somehow be due to physical malady, even when there was no evidence whatever for such a connection. I must refer my readers to Gurney's résumé in his chapter on "Hallucinations" in *Phantasms of the Living*, if they would realise the gradual confused fashion in which men's minds had been prepared for the wider view soon to be opened, largely

by Gurney's own statistical and analytical work. The wide collection of first-hand experiences of sensory automatisms of every kind which he initiated, and which the S.P.R. "Census of Hallucinations" continued after his death, has for the first time made it possible to treat these phenomena with some surety of hand.

The results of these inquiries show that a great number of sensory automatisms occur among sane and healthy persons, and that for many of these we can at present offer no explanation whatever.

In some few instances, although there is no disturbance of health, there seems to be a predisposition to the externalisation of figures or sounds. Since this in no way interferes with comfort, we must simply class it as an idiosyncratic central hyperæsthesia—much like the tendency to extremely vivid dreams, which by no means always implies a poor quality of sleep.

In a few instances, again, we can trace moral predisposing causes—expectation, grief, anxiety.

These causes, however, turn out to be much less often effective than might have been expected from the popular readiness to invoke them. In two ways especially the weakness of this predisposing cause is impressed upon us. In the first place, the bulk of our percipients experience their hallucinations at ordinary unexciting moments; traversing their more anxious crises without any such phenomenon. In the second place, those of our percipients whose hallucination is in fact more or less coincident with some distressing external event, seldom seem to have been predisposed to the hallucination by a knowledge of the event. For the event was generally unknown to them when the corresponding hallucination occurred.

This last remark introduces us to the most interesting and important group of percipients and of percepts; the percipients whose gift constitutes a fresh faculty rather than a degeneration;

the percepts which are *veridical*—which are (as we shall see cause to infer) in some way generated by some event outside the percipient's mind, so that their correspondence with that event conveys some new fact, in however obscure a form. It is this group, of course, which gives high importance to the whole inquiry; which makes the study of inward vision no mere curiosity, but rather the opening of an inlet into forms of knowledge to which we can assign no bound.

It will be well to begin our study of these percepts by recalling the thesis already advanced: that man's *ocular* vision is but a special or privileged case of visual power, of which power his *inner* vision affords a more extensive example.

Ocular vision is the perception of material objects, in accordance with optical laws, from a definite point in space. Our review of hallucinations has already removed two of these limitations. If I see a hallucinatory figure—and figures seen in *dreams* come under this category—I see something which is not a material object, and I see it in a manner not determined by optical laws. A dream-figure may indeed seem to *conform* to optical laws; but that will be the result of self-suggestion, or of organised memories, and will vary according to the dreamer's visualising power.

Similarly, if I see a subjective hallucinatory figure "out in the room," its aspect is not *determined* by optical laws (it may even seem to stand *behind* the observer, or otherwise *outside* his visual field), but it will more or less *conform*—by my mere self-suggestion, if by nothing else—to optical laws; and, moreover, it will still seem to be seen from a fixed point in space, namely, from the stationary observer's eyes or brain.

All this seems fairly plain, so long as we are admittedly dealing with hallucinatory figures whose origin must be in the percipient's own mind. But so soon as we come to quasi-percepts which we believe to exist or to originate somewhere outside the percipient's mind, our difficulties come thick and fast.

If there be some external origin of our inward vision (which thereby becomes *veridical*) we must not any longer assume that all veridical inward vision starts or is exercised from the same point. If it gets hold of *facts* (veridical impressions or pictures, not mere subjective fancies), we cannot be sure *a priori* whether it somehow goes to find the facts, or the facts come to find it. Again, we cannot any longer take for granted that it will be cognisant only of phantasmal or immaterial percepts. If it can get at phantasmal percepts outside the organism, may it not get at *material* percepts also? May it not see distant houses, as well as the images of distant souls?

As telepathy is a conception intermediate between the apparent isolation of minds here communicating only as a rule through material organs, and the ultimate conception of the unity of all mind, so the conception which I am about to propose, of a recognition of space without our concomitant subjection to laws of matter, is strictly intermediate between man's incarnate condition and the condition which we may imagine him ultimately to attain. We cannot possibly infer *a priori* that all recognition of space must needs disappear with the disappearance of the particular bodily sensations by means of which our conception of space has been developed. But we can imagine that a spirit should be essentially *independent* of space, and yet capable of recognising it.

Provisionally admitting this view, let us consider what range we are now led to assign to inner vision, when it is no longer merely subjective but veridical; bringing news to the percipient of actual fact outside his own organism.

We infer that it may represent to us (1) material objects; or (2) symbols of immaterial things; (3) in ways not necessarily accordant with optical laws; and (4) from a point of view not necessarily located within the organism, by means of what I have called a *psychical excursion*. I will take an illustration from a case which is recorded in detail in *Proceedings*, S.P.R., vol. vii., p. 41.

A Mrs. Wilmot has a vision of her husband in a cabin in a distant steamer. Besides her husband, she sees in the cabin a stranger (who was in fact present there), with certain material details. Now here I should say that Mrs. Wilmot's inner vision discerned material objects, from a point of view outside her own organism. But, on the other hand, although the perception came to her in visual terms, I do not suppose that it was really *optical*, that it came through the eye.

Mrs. Wilmot might believe, say, that her husband's head concealed from her some part of the berth in which he lay; but this would not mean a real optical concealment, but only a special direction of her attention, guided by preconceived notions of what would be optically visible from a given point.

As we proceed further we shall see, I think, in many ways how needful is this *excursive* theory to explain *many* telepathic and *all* telæsthetic experiences; *many*, I mean, of the cases where two minds are in communication, and *all* the cases where the percipient learns material facts (as words in a closed book, etc.) with which no other known mind is concerned.

Another most important corollary of this excursive theory must just be mentioned here. If there be spiritual excursion to a particular point of space, it is conceivable that this should involve not only the migrant spirit's perception *from* that point, but also perception of that point by persons materially present near it. That point may become a *phantasmogenetic centre*, as well as a centre of outlook. In plain words, if A has spiritually invaded B's room, and there sees B, B on his part may see A symbolically standing there; and C and D if present may see A as well.

The first and simplest step in the control of inner vision is the repression by hypnotic suggestion of degenerative hallucinations. It is a noteworthy fact that such of these as are at all curable are much more often curable by hypnotism than in any other way.

The next step is one to which, as the reader of my chapter

on hypnotism already knows, I attribute an importance much greater than is generally accorded to it. I refer to the hypnotiser's power not only of controlling but of *inducing* hallucinations in his subject. (See Chapter V.)

It is by considering hallucinations in this generalised manner that we can best realise their absence of necessary connection with any bodily degeneration or disease. Often, of course, they accompany disease; but that is only to say that the central sensory tracts, like any other part of the organism, are capable of morbid as well as of healthful stimulus. Taken in itself, the mere fact of the quasi-externalisation of a centrally initiated image indicates strong central stimulation, and absolutely nothing more.

As we have seen, there are already in ordinary life indications of some faculty of projecting supraliminally visual images apparently matured elsewhere; e.g. in dreams, memory-images, *illusions hypnagogiques*. All is prepared, so to say, for some empirical short-cut to a fuller control of these subjacent pictures; just as before Mesmer and Puységur all was prepared for an empirical short-cut to trance, somnambulism, suggestibility.

Crystal-vision affords a simple empirical way of bringing out the correlation between all these types of internal vision—by facilitating in the seers the externalisation of subliminal concepts or ideas; just as mesmerism was a simple empirical way of bringing out the correlation between various trances and sleep-waking states.

I will describe briefly the general type of the experiment, and we shall see how near we can get to a psychological explanation.

Let the observer gaze, steadily but not fatiguingly, into some speculum, or clear depth, so arranged as to return as little reflection as possible. After he has tried (say) three or four times, for ten minutes or so at a time—preferably in solitude, and in a state of mental passivity—he will perhaps

begin to see the glass ball or crystal *clouding*, or to see some figure or picture apparently *in* the ball. Perhaps one man or woman in twenty will have some slight occasional experience of this kind ; and perhaps one in twenty of these seers will be able by practice to develop this faculty of inward vision up to a point where it will sometimes convey to him information not attainable by ordinary means.

How comes it, in the first place, that he sees any figure in the crystal at all ? Common hypnotic experiments supply two obvious answers, each of which no doubt explains some part of the phenomena.

In the first place, we know that the hypnotic trance is often induced by gazing at some small bright object. This may or may not be a mere effect of suggestion ; but it certainly sometimes occurs, and the "scryer" consequently may be partially hypnotised, and in a state which facilitates hallucinations.

In the second place, a hypnotised subject—hypnotised but in a fully alert state—can often be caused by suggestion to see (say) a portrait upon a blank card ; and will continue to see that portrait on that card, after the card has been shuffled with others ; thus showing that he discerns with unusual acuteness such *points de repère*, or little guiding marks, as may exist on the surface of even an apparently blank card.

Correspondingly with the *first* of these observations, we find that crystal-vision is sometimes accompanied by a state of partial hypnotisation, perhaps merging into trance.

Correspondingly with the *second* of the above observations, we find that *points de repère* do occasionally seem to determine crystal visions.

These things being so—both these causes being apparently operative along the whole series of "scryers," or crystal-gazers, from the most unstable to the most scientific—one might be tempted to assume that these two clues, if we could follow them far enough, would explain the whole group of phenomena. Persons who have not *seen* the phenomena, indeed,

can hardly be persuaded to the contrary. But the real fact is, as even those who have seen much less of crystal-gazing than I have will very well know, that these explanations cannot be stretched to cover a quarter—perhaps not even a tenth—of the phenomena which actually occur.

Judging both from the testimony of scryers themselves, and from the observations of Dr. Hodgson and others (myself included), who have had many opportunities of watching them, it is very seldom that the gaze into the glass ball induces any hypnotic symptoms whatever. It does not induce such symptoms with successful scryers any more than with unsuccessful. Furthermore, there is no proof that the gift of crystal-vision goes along with hypnotic sensibility. The most that one can say is that the gift often goes along with *telepathic* sensibility; but although telepathic sensibility may sometimes be quickened by hypnotism, we have no proof that those two forms of sensitiveness habitually go together.

The ordinary attitude of the scryer, I repeat, is one of complete detachment; an interested and often puzzled scrutiny and analysis of the figures which display themselves in swift or slow succession in the crystal ball.

Moreover, the connection, if one can so call it, between the crystal and the vision is a very variable one. Sometimes the figures seem clearly defined within the crystal and limited thereby; sometimes all perception of the crystal or other speculum disappears, and the scryer seems clairvoyantly introduced into some group of life-sized figures. Nay, further, when the habit of gazing is fully acquired, some scryers can dispense with any speculum whatever, and can see pictures in mere blackness; thus approximating to the seers of "faces in the dark," or of *illusions hypnagogiques*.

On the whole it seems safest to attempt at present no further explanation of crystal-gazing than to say that it is an empirical method of developing internal vision; of externalising pictures which are associated with changes in the sensorial tracts of the

brain, due partly to internal stimuli, and partly to stimuli which may come from minds external to the scribe's own. The hallucinations thus induced appear to be absolutely harmless.

Let us now turn to the *spontaneous* cases of sensory automatism—of every type of which the *induced* visions of the crystal afford us a foretaste. If this inward vision, this inward audition, on whose importance I have been insisting, are to have any such importance—if they are to have any validity at all—if their contents are to represent anything more than dream or meditation—they must receive knowledge from other minds or from distant objects ;—knowledge which is *not* received by the external organs of sense. Communication must exist from the subliminal to the subliminal as well as from the supraliminal to the supraliminal parts of the being of different individual men. Telepathy, in short, must be the prerequisite of all these supernormal phenomena.

Now as to telepathy, there is, in the first place, this to be said, that such a faculty must absolutely exist somewhere in the universe, if the universe contains any unembodied intelligences at all. If there be any life less rooted in flesh than ours—any life more spiritual (as men have supposed that a higher life would be), then either it must not be *social* life—there can be no exchange of thought in it at all—or else there must exist some method of exchanging thought which does not depend upon either tongue or brain. On the principle of continuity, evolution from the lower carries with it a presumption of development into the higher. Conversely, the ancient belief in the possibility of telepathic communication with higher minds, as in prayer, might well have suggested that such communication was possible between minds on the same level. This notion has occurred from time to time to philosophic thinkers, but has only recently been systematised by actual experiment.

The reader who has studied the evidence originally set forth in Chapters II. and III. of *Phantasms of the Living* will, I

trust, carry away a pretty clear idea of what can at present actually be done in the way of experimental transferences of small definite ideas or pictures from one or more persons—the “agent” or “agents”—to one or more persons—the “percipient” or “percipients”. In these experiments actual *contact* has been forbidden, to avoid the risk of unconscious indications by pressure. It is at present still doubtful how far close proximity really operates in aid of telepathy, or how far its advantage is a mere effect of self-suggestion—on the part either of agent or of percipient. Some few pairs of experimenters have obtained results of just the same type at distances of half a mile or more. Similarly, in the case of induction of hypnotic trance, Dr. Gilbert attained at the distance of nearly a mile results which are usually supposed to require close and actual presence (see Chapter V.).

We must clearly realise that in telepathic experiment we encounter just the same difficulty which makes our results in hypnotic therapeutics so unpredictable and irregular. We do not know how to get our suggestions to *take hold* of the subliminal self. They are liable to fail for two main reasons. Either they somehow never *reach* the subliminal centres which we wish to affect, or they find those centres preoccupied with some self-suggestion hostile to our behest.

There is, however, one provisional interpretation of telepathic experiment which must be noticed thus early in our discussion, I refer to the suggestion that telepathy is propagated by “brain-waves”; or, as Sir W. Crookes has more exactly expressed it, by ether-waves of even smaller amplitude and greater frequency than those which carry the X rays. These waves are conceived as passing from one brain to another, and arousing in the *second* brain an excitation or image similar to the excitation or image from which they start in the *first*. The hypothesis is an attractive one; because it fits an agency which certainly exists, but whose effect is unknown, to an effect which certainly exists, but whose agency is unknown.

In this world of vibrations it may seem at first the simplest plan to invoke a vibration the more. It would be rash, indeed, to affirm that any phenomenon perceptible by men may not be expressible, in part at least, in terms of ethereal undulations. But in the case of telepathy the analogy which suggests this explanation, the obvious likeness between the picture emitted (so to say) by the agent and the picture received by the percipient—as when I fix my mind on the two of diamonds, and he sees a mental picture of that card—goes but a very short way. One has very soon to begin assuming that the percipient's mind *modifies* the picture despatched from the agent: until the likeness between the two pictures becomes a quite symbolical affair. Mr. L.—to take a well-known case in our collection (*Phantasms of the Living*, vol. i., p. 210)—dies of heart disease when in the act of lying down undressed, in bed. At or about the same moment Mr. N. J. S. sees Mr. L. standing beside him with a cheerful air, dressed for walking and with a cane in his hand. One does not see how a system of undulations could have transmuted the physical facts in this way.

A still greater difficulty for the vibration theory is presented by *collective* telepathic hallucinations. It is hard to understand how A can emit a pattern of vibrations which, radiating equally in all directions, shall affect not only his distant friend B, but also the strangers C and D, who happen to be standing near B;—and affect no other persons, so far as we know, in the world.

The above points have been fair matter of argument almost since our research began. But as our evidence has developed, our conception of telepathy has needed to be more and more generalised in other and new directions,—still less compatible with the vibration theory. Three such directions may be briefly specified here—namely, the relation of telepathy (*a*) to telæsthesia or clairvoyance, (*b*) to time, and (*c*) to disembodied spirits. (*a*) It is increasingly hard to refer all the scenes of

which percipients become aware to the action of any given mind which is perceiving those distant scenes. This is especially noticeable in crystal-gazing experiments. (b) And these crystal visions also show what, from the strict telepathic point of view, we should call a great laxity of time relations. The sryer chooses his own time to look in the ball;—and though sometimes he sees events which are taking place at the moment, he may also see past events,—and even, as it seems, future events. (c) Admitting here, for argument's sake, that we do receive communications from the dead which we should term telepathic if we received them from the living, it is of course open to us to conjecture that these messages also are conveyed on ether-waves. But since those waves do not at any rate emanate from material brains, we shall by this time have got so far from the original brain-wave hypothesis that few will care still to defend it.

The hypothesis which I suggested in *Phantasms of the Living* itself, in my "Note on a possible mode of psychical interaction," seems to me to have been rendered increasingly plausible by evidence of many kinds since received; evidence of which the larger part falls outside the limits of this present work. I still believe—and more confidently than in 1886—that a "psychical invasion" does take place; that a "phantasmogenetic centre" is actually established in the percipient's surroundings; that some movement bearing some relation to space as we know it is actually accomplished; and some presence is transferred, and may or may not be discerned by the invaded person; some perception of the distant scene in itself is acquired, and may or may not be remembered by the invader.

When in 1882 our small group began the collection of evidence bearing upon "veridical hallucinations"—or apparitions which coincided with other events in such a way as to suggest a causal connection—we found scattered among the cases from the first certain types which were with difficulty

reducible under the conception of telepathy pure and simple—even if such a conception could be distinctly formed. Sometimes the apparition was seen by more than one percipient at once—a result which we could hardly have expected if all that had passed were the transference of an impression from the agent's mind to another mind, which then bodied forth that impression in externalised shape according to laws of its own structure. There were instances, too, where the percipient seemed to be the agent also—in so far that it was he who had an impression of having somehow visited and noted a distant scene, whose occupant was not necessarily conscious of any immediate relation with him. Or sometimes this “telepathic clairvoyance” developed into “reciprocity,” and each of the two persons concerned was conscious of the other;—the *scene* of their encounter being the same in the vision of each, or at least the experience being in some way common to both.

Meantime cases of certain other definite types continued to come steadily to hand, although in lesser numbers than the cases of apparition at death. To mention two important types only—there were apparitions of the so-called *dead*, and there were cases of *precognition*. With regard to each of these classes, it seemed reasonable to defer belief until time should have shown whether the influx of first-hand cases was likely to be permanent; whether independent witnesses continued to testify to incidents which could be better explained on these hypotheses than on any other. Before Edmund Gurney's death in 1888 our cases of apparitions and other manifestations of the dead had reached a degree of weight and consistency which, as his last paper showed, was beginning to convince him of their veridical character; and since that date these have been much further increased; and especially have drawn from Mrs. Piper's and other trance-phenomena an unexpected enlargement and corroboration.

The evidence, then, has led me to this main difference from our early treatment of veridical phantasms. Instead of starting

from a root conception of a telepathic impulse merely passing from mind to mind, I now start from a root-conception of the dissociability of the self, of the possibility that different fractions of the personality can act so far independently of each other that the one is not conscious of the other's action.

Naturally the two conceptions coincide over much of the ground. Where experimental thought-transference is concerned—even where the commoner types of coincidental phantasms are concerned—the second formula seems a needless and unprovable variation on the first. But as soon as we get among the difficult types—reciprocal cases, clairvoyant cases, collective cases, above all, manifestations of the dead—we find that the conception of a telepathic impulse as a message despatched and then left alone, as it were, to effect its purpose needs more and more of straining, of manipulation, to fit it to the evidence. On the other hand, it is just in those difficult regions that the analogies of other splits of personality recur, and that phantasmal or automatic behaviour recalls to us the behaviour of segments of personality detached from primary personality, but operating through the organism which is common to both.

Dissociation of personality, combined with activity in the spiritual environment; such, in the phraseology used in this book, will be the formula which will most easily cover those actually observed facts of veridical apparition on which we must now enter. And I shall ask leave to use for clearness in my argument such words as are simplest and shortest, however vague or disputable their connotation may be. I must needs, for instance, use the word "spirit," when I speak of that unknown fraction of a man's personality—not the supraliminal fraction—which we discern as operating before or after death in the spiritual environment. For this conception I can find no other term, but by the word *spirit* I wish to imply nothing more definite than this. And similarly those terms, *invader*

or *invaded*, will depend for their meaning upon conceptions which the evidence itself must gradually supply.

It must be remembered, in the first place, that all these veridical or coincidental cases stand out together as a single group from a background of hallucinations which involve no coincidence, which have no claim to veridicality. Gurney's "Census of Hallucinations" of 1884, confirmed and extended by the wider inquiry of 1889-1892, showed a frequency, previously unsuspected, of scattered hallucinations among sane and healthy persons, the experience being often unique in a lifetime, and in no apparent connection with any other circumstance whatever.¹

Since casual hallucinations of the sane, then, are thus *frequent*, we can hardly venture to assume that they are all *veridical*. And the existence of all these perhaps merely subjective hallucinations greatly complicates our investigation of veridical hallucinations. It prevents the mere existence of the hallucinations, however strangely interposed in ordinary life, from having any evidential value, and throws us upon evidence afforded by external coincidence;—on the mere fact, to put such a coincidence in its simplest form, that I see a phantom of my friend Smith at the moment when Smith is unexpectedly dying at a distance. A coincidence of this general type, if it occurs, need not be difficult to substantiate, and we have in fact substantiated it with more or less completeness in several hundred cases.

The *primâ facie* conclusion will obviously be that there is a causal connection between the death and the apparition. To overcome this presumption it would be necessary either to impugn the accuracy of the informant's testimony, or to show that chance alone might have brought about the observed coincidences.

On both of these questions there have been full and repeated discussions elsewhere. I need not re-argue them at

¹ See *Proceedings*, S.P.R., vol. x., pp. 25-422.

length here, but will refer the reader to the "Report on the Census of Hallucinations," *Proceedings*, S.P.R., vol. x., where every source of error as yet discovered has been pretty fully considered.

To that volume also I must refer him for a thorough discussion of the arguments for and against chance-coincidence. The conclusion to which the Committee unanimously came is expressed in the closing words: "Between deaths and apparitions of the dying person a connection exists which is not due to chance alone".

We have a right, I think, to say that only by another census of hallucinations, equally careful, more extensive, and yielding absolutely different results, could this conclusion be overthrown.

In forming this conclusion, apparitions at death are of course selected, because, death being an unique event in man's earthly existence, the coincidences between death and apparitions afford a favourable case for statistical treatment. But the coincidences between apparitions and crises other than death, although not susceptible of the same arithmetical precision of estimate, are, as will be seen, quite equally convincing. To this great mass of spontaneous cases we must now turn.

I will begin with cases where the action of the excursive fragment of the personality is of the weakest kind—the least capable of affecting other observers, or of being recalled into the agent's own waking memory.

Such cases, naturally enough, will be hard to bring up to evidential level. It must depend on mere chance whether these weak and aimless psychical excursions are observed at all; or are observed in such a way as to lead us to attribute them to anything more than the subjective fancy of the observers.

How can a casual vision—say, of a lady sitting in her drawing-room,—of a man returning home at six o'clock—be distinguished from memory-images on the one hand and from

what I may term "expectation-images" on the other? The picture of the lady may be a slightly modified and externalised reminiscence; the picture of the man walking up to the door may be a mere projection of what the observer was hoping to see.

I have assumed that these phantoms coincided with no marked event. The lady may have been thinking of going to her drawing-room; the man may have been in the act of walking home;—but these are trivial circumstances which might be repeated any day.

Yet, however trivial, almost any set of human circumstances are sufficiently complex to leave room for coincidence. If the sitter in the drawing-room is wearing a distinctive article of dress, never seen by the percipient until it is seen in the hallucination;—if the phantasmal homeward traveller is carrying a parcel of unusual shape, which the real man does afterwards unexpectedly bring home with him;—there may be reason to think that there is a causal connection between the apparent agent's condition at the moment, and the apparition.

I quote one of these "arrival-cases," so to term them, where the peculiarity of dress was such as to make the coincidence between vision and reality well worth attention. The case is interesting also as one of our earliest examples of a psychical incident carefully recorded at the time; so that after the lapse of nearly forty years it was possible to correct the percipient's surviving recollection by his contemporary written statement.

This case is taken from *Phantasms of the Living*, vol. ii., p. 94, having been contributed by Colonel Bigge, of 2 Morpeth Terrace, S.W., who took the account out of a sealed envelope, in Gurney's presence, for the first time since it was written on the day of the occurrence.

An account of a circumstance which occurred to me when quartered at Templemore, Co. Tipperary, on 20th February, 1847.

This afternoon, about 3 o'clock P.M., I was walking from my

quarters towards the mess-room to put some letters into the letter-box, when I distinctly saw Lieut.-Colonel Reed, 70th Regiment, walking from the corner of the range of buildings occupied by the officers towards the mess-room door; and I saw him go into the passage. He was dressed in a brown shooting-jacket, with grey summer regulation tweed trousers, and had a fishing-rod and a landing-net in his hand. Although at the time I saw him he was about 15 or 20 yards from me, and although anxious to speak to him at the moment, I did not do so, but followed him into the passage and turned into the ante-room on the left-hand side, where I expected to find him. On opening the door, to my great surprise, he was not there; the only person in the room was Quartermaster Nolan, 70th Regiment, and I immediately asked him if he had seen the colonel, and he replied he had not; upon which I said, "I suppose he has gone upstairs," and I immediately left the room. Thinking he might have gone upstairs to one of the officers' rooms, I listened at the bottom of the stairs and then went up to the first landing-place; but not hearing anything I went downstairs again and tried to open the bedroom door, which is opposite to the ante-room, thinking he might have gone there; but I found the door locked, as it usually is in the middle of the day. I was very much surprised at not finding the colonel, and I walked into the barrack-yard and joined Lieutenant Caulfield, 66th Regiment, who was walking there; and I told the story to him, and particularly described the dress in which I had seen the colonel. We walked up and down the barrack-yard talking about it for about ten minutes, when, to my great surprise, never having kept my eye from the door leading to the mess-room (there is only one outlet from it), I saw the colonel walk into the barracks through the gate—which is in the opposite direction—accompanied by Ensign Willington, 70th Regiment, in precisely the same dress in which I had seen him, and with a fishing-rod and a landing-net in his hand. Lieutenant Caulfield and I immediately walked to them, and we were joined by Lieut.-Colonel Goldie, 66th Regiment, and Captain Hartford, and I asked Colonel Reed if he had not gone into the mess-room about ten minutes before. He replied that he certainly had not, for that he had been out fishing for more than two hours

at some ponds about a mile from the barracks, and that he had not been near the mess-room at all since the morning.

At the time I saw Colonel Reed going into the mess-room I was not aware that he had gone out fishing—a very unusual thing to do at this time of the year; neither had I seen him before in the dress I have described during that day. I had seen him in uniform in the morning at parade, but not afterwards at all until 3 o'clock—having been engaged in my room writing letters, and upon other business. My eyesight being very good, and the colonel's figure and general appearance somewhat remarkable, it is morally impossible that I could have mistaken any other person in the world for him. That I *did* see him I shall continue to believe until the last day of my existence.

WILLIAM MATTHEW BIGGE,
Major, 70th Regiment.

[On 17th July, 1885, after Colonel Bigge had described the occurrence but before the account was taken from the envelope and read, he dictated the following remarks to Gurney]:—

When Colonel R. got off the car about a couple of hours afterwards, Colonel Goldie and other officers said to me, "Why, that's the very dress you described". They had not known where he was or how he was engaged. The month, February, was a most unlikely one to be fishing in. Colonel Reed was much alarmed when told what I had seen.

The quartermaster, sitting at the window, would have been bound to see a real figure; he denied having seen anything.

I have never had the slightest hallucination of the senses on any other occasion.

[It will be seen that these recent remarks exhibit two slips of memory. It is quite unimportant whether Colonel Reed was seen walking in at the gate or getting off a car. But in making the interval between the vision and the return two hours instead of ten minutes, the later account unduly diminishes the force of the case. If there is any justification at all for the provisional hypothesis that the sense of impending arrival is a condition favourable for the emission of a telepathic influence, it is of importance that, at the time when the phantasmal form was seen, Colonel Reed was not busy with his fishing, but was rapidly approaching his destination; for thus the incident, at any rate, gets the benefit of analogy with other cases.]

In these *arrival* cases, there is, I say, a certain likelihood that the man's mind may be fixed on his return home, so that his phantasm is seen in what might seem both to himself and to others the most probable place. But there are other cases where a man's phantasm is seen in a place where there is no special reason for his appearing, although these places seem always to lie within the beat and circuit of his habitual thought.

In such cases there are still possible circumstances which may give reason to think that the apparition is causally connected with the apparent agent. The phantasm of a given person may be seen *repeatedly* by different percipients, or it may be seen *collectively* by several persons at a time; or it may combine both these evidential characteristics, and may be seen several times and by several persons together.

The question of the true import of collectivity of percipience renews in another form that problem of *invasion* to which our evidence so often brings us back. When two or three persons see what seems to be the same phantom in the same place and at the same time, does that mean that that special part of space is somehow modified? or does it mean that a mental impression, conveyed by the distant agent—the phantom-begetter—to one of the percipients is reflected telepathically from that percipient's mind to the minds of the other—as it were secondary—percipients? The reader already knows that I prefer the former of these views. And I observe—as telling against that other view, of psychical contagion—that in certain collective cases we discern no probable link between any one of the percipient minds and the distant agent.

In many collective cases this absence of link is noticeable in a special way. There is nothing to show that any thought or emotion was passing from agent to percipients at the moment of the apparition. On the contrary, the indication is that there is no necessary connection whatever between the agent's condition of mind at the moment and the fact that such and such persons observed his phantasm. The projection of the

phantasm, if I may so term it, seems a matter wholly automatic on the agent's part, as automatic and meaningless as a dream.

This suggests that the continuous dream-life which we must suppose to run concurrently with our waking life is potent enough to effect from time to time enough of dissociation to enable some element of the personality to be perceived at a distance from the organism. How much of consciousness, if any, may be felt at the point where the excursive phantasm is seen, we cannot say. But the notion that a mere incoherent quasi-dream should thus become perceptible to others is fully in accordance with the theories suggested in this work. For I regard subliminal operation as *continuously* going on, and I hold that the degree of dissociation which can generate a perceptible phantasm is not necessarily a profound change, since that perceptibility depends so largely upon idiosyncrasies of agent and percipient as yet wholly unexplained.

Let us apply this view to one of our most bizarre and puzzling cases—that of Canon Bourne.

From the *Journal*, S.P.R., vol. vi., p. 129. The case is recorded by the Misses H. M. and L. Bourne.

Additional evidence of the hallucinatory character of the figure seen is afforded by the details having been more clearly discernible than those of a real figure at the same distance would have been, and also by the second appearance, where the percipient had the impression of being transported to a different scene.

Miss L. Bourne writes :—

On 5th February, 1887, my father, sister, and I went out hunting. About the middle of the day my sister and I decided to return home with the coachman, while my father went on. Somebody came and spoke to us, and delayed us for a few moments. As we were turning to go home, we distinctly saw my father, waving his hat to us and signing us to follow him. He was on the side of a small hill, and there was a dip between him and us. My sister, the coachman, and myself all

recognised my father, and also the horse. The horse looked so dirty and shaken that the coachman remarked he thought there had been a nasty accident. As my father waved his hat I clearly saw the Lincoln and Bennett mark inside, though from the distance we were apart it ought to have been utterly impossible for me to have seen it. At the time I mentioned seeing the mark in the hat, though the strangeness of seeing it did not strike me until afterwards.

Fearing an accident, we hurried down the hill. From the nature of the ground we had to lose sight of my father, but it took us very few seconds to reach the place where we had seen him. When we got there, there was no sign of him anywhere, nor could we see anyone in sight at all. We rode about for some time looking for him, but could not see or hear anything of him. We all reached home within a quarter of an hour of each other. My father then told us he had never been in the field, nor near the field, in which we thought we saw him, the whole of that day. He had never waved to us, and had met with no accident.

My father was riding the only white horse that was out that day.

LOUISA BOURNE.

H. M. BOURNE.

The second signature was added later, with the words: "This was written by my sister and me together".

Miss H. M. Bourne enclosed the above in the following letter to Mrs. Dent, to whom we are indebted for the case:—

WESTON SUBEDGE, BROADWAY, WORCESTERSHIRE,
21st May, 1891.

MY DEAR MRS. DENT,—Louisa has asked me to send you the enclosed account of the impression she, the coachman, and I had of seeing papa on Paddy in the hunting-field. It was on the 5th February, 1887, it happened, and in March the same year, when I was out walking alone, I thought I saw Papa and Paddy stop at a little plantation of his close to, and look at the wall, which had fallen in [in] one part. He then appeared to ride a few yards towards me, but afterwards turned round and went back past the plantation and out of sight. When I went

in I asked him if he had not seen me, and why he turned back, when it transpired he had not been past that plantation all day, but had ridden home another way. He said it must have been some one else on a white horse, and asked where I was when I saw him, and then, not before, it dawned on me that it was utterly impossible to see either plantation or wall from where I was. Since then I have often been along the same road, and stood, and looked, and wondered how it was I so distinctly saw the broken wall and Papa on the white horse; a turn in the road makes my having really done so quite impossible. I am sorry I cannot give you the exact date of this: I know it was in March, 1887, but cannot remember the day, except that it was *not* on the 5th. The other "experience" is, I always think, far more interesting, as having been seen by three, and also from the fact that Paddy was the only white or grey horse in the hunting-field that day; so that unbelievers could not say it was some one else on a white horse that we had mistaken. . . .

NINA M. BOURNE.

Mrs. Sidgwick writes :—

25th February, 1892.

I saw Miss H. Bourne and her father this afternoon. Miss Bourne told me the stories of her seeing her father, first with her sister, and later by herself, and signed the account which she and her sister had, she says, made out together about it. The groom who saw the figure at the same time has since been dismissed, and cannot be asked for his evidence. Canon Bourne remembers hearing of the matter the day it happened. The groom rode up to the ladies as they were looking, and said: "The Canon is beckoning, Miss, and I think you had better go to him; his horse looks as if he had had a fall" (that is, muddy). The figure was beckoning to them with their father's usual (and peculiar) gesture. He is a heavy man, and his white horse, adapted to carry weight, was quite unlike any other horse in the neighbourhood. Every one agrees as to the impossibility of mistaking the horse. The horses of the neighbourhood were well known to the neighbourhood in general and to the Miss Bournes in particular, as they were at that time constantly out with the hounds. The incident seems quite unaccountable.

Here I conceive that Canon Bourne, while riding in the hunting-field, was also subliminally dreaming of himself (imagining himself with some part of his submerged consciousness) as having had a fall, and as beckoning to his daughters—an incoherent dream indeed, but of a quite ordinary type. I go on to suppose that a certain psychical element so far detached itself from his organism as to affect a certain portion of space—near the daughters of whom he was thinking—to affect it, I say, not materially nor even optically, but yet in such a manner that to a certain kind of immaterial and non-optical sensitivity a phantasm of himself and his horse became discernible. His horse was of course as purely a part of the phantasmal picture as his hat. The non-optical distinctness with which the words printed inside his hat were seen indicates that it was some inner non-retinal vision which received the impression from the phantasmogenetic centre. The other phantasmal appearance of Canon Bourne chanced to affect only one percipient, but was of precisely the same character; and of course adds, so far as it goes, to the plausibility of the above explanation.

That explanation, indeed, suffers from the complexity and apparent absurdity inevitable in dealing with phenomena which greatly transcend known laws; but, on the other hand, it does in its way colligate Canon Bourne's case with a good many others of odd and varying types. Thus appearances such as Canon Bourne's are in my view exactly parallel to the *hauntings* ascribed to departed spirits. There also we find a habit or capacity on the part of certain spirits of detaching some psychical element in such a manner as to form a phantasmal picture, which represents the spirit as going through some dream-like action in a given place.

The phantasmogenetic centre may thus, in my view, be equally well produced by an incarnate or by a discarnate spirit.

Again, my hypothesis of a real modification of a part of space, transforming it into a phantasmogenetic centre, applies

to a phantasmal voice just as well as to a phantasmal figure. The voice is not heard acoustically any more than the figure is seen optically. Yet a phantasmal voice may in a true sense "come from" a given spot.

In ordinary life we may sometimes learn from bystanders incidents which we cannot learn from the principals themselves. Can there be bystanders who look on at a psychical invasion?

The question is of much theoretical import. On my view that there is a real transference of something from the agent, involving an alteration of some kind in a particular part of space, there might theoretically be some bystander who might discern that alteration in space more clearly than the person for whose benefit, so to say, the alteration was made. If, on the other hand, what has happened is merely a transference of some impulse "from mind to mind";—then one can hardly understand how any mind except the mind aimed at could perceive the telepathic impression. Yet, in *collective* cases, persons in whom the agent feels no interest, nay, of whose presence along with the intended percipient he is not aware, do in fact receive the impression in just the same way as that intended percipient himself. If in such a case a bystander perceives the invading figure, I must think that he perceives it merely as a bystander,—not as a person telepathically influenced by the intended percipient, who sometimes does not in fact perceive anything whatsoever. I quote in illustration a well-attested case which this explanation seems to fit better than any other.

From *Phantasms of the Living*, vol. i., p. 214. We received the first account of this case—the percipient's evidence—through the kindness of Mrs. Martin, of Ham Court, Upton-on-Severn, Worcester.

ANTONY, TORPOINT, 14th December, 1882.

Helen Alexander (maid to Lady Waldegrave) was lying here very ill with typhoid fever, and was attended by me. I was

standing at the table by her bedside, pouring out her medicine, at about 4 o'clock in the morning of the 4th October, 1880. I heard the call-bell ring (this had been heard twice before during the night in that same week), and was attracted by the door of the room opening, and by seeing a person entering the room whom I instantly felt to be the mother of the sick woman. She had a brass candlestick in her hand, a red shawl over her shoulders, and a flannel petticoat on which had a hole in the front. I looked at her as much to say, "I am glad you have come," but the woman looked at me sternly, as much as to say, "Why wasn't I sent for before?" I gave the medicine to Helen Alexander, and then turned round to speak to the vision, but no one was there. She had gone. She was a short, dark person, and very stout. At about 6 o'clock that morning Helen Alexander died. Two days after her parents and a sister came to Antony, and arrived between 1 and 2 o'clock in the morning; I and another maid let them in, and it gave me a great turn when I saw the living likeness of the vision I had seen two nights before. I told the sister about the vision, and she said that the description of the dress exactly answered to her mother's, and that they had brass candlesticks at home exactly like the one described. There was not the slightest resemblance between the mother and daughter.

FRANCES REDDELL.

This at first sight might be taken for a mere delusion of an excitable over-tired servant, modified and exaggerated by the subsequent sight of the real mother. If such a case is to have evidential force, we must ascertain beyond doubt that the description of the experience was given in detail before any knowledge of the reality can have affected the percipient's memory or imagination. This necessary corroboration has been kindly supplied by Mrs. Pole-Carew, of Antony, Torpoint, Devonport.

31st December, 1883.

In October, 1880, Lord and Lady Waldegrave came with their Scotch maid, Helen Alexander, to stay with us. [The account then describes how Helen was discovered to have

caught typhoid fever.] She did not seem to be very ill in spite of it, and as there seemed no fear of danger, and Lord and Lady Waldegrave had to go a long journey the following day (Thursday), they decided to leave her, as they were advised to do, under their friend's care.

The illness ran its usual course, and she seemed to be going on perfectly well till the Sunday week following, when the doctor told me that the fever had left her, but the state of weakness which had supervened was such as to make him extremely anxious. I immediately engaged a regular nurse, greatly against the wish of Reddell, my maid, who had been her chief nurse all through the illness, and who was quite devoted to her. However, as the nurse could not conveniently come till the following day, I allowed Reddell to sit up with Helen again that night, to give her the medicine and food, which were to be taken constantly.

At about 4.30 that night, or rather Monday morning, Reddell looked at her watch, poured out the medicine, and was bending over the bed to give it to Helen, when the call bell in the passage rang. She said to herself, "There's that tiresome bell with the wire caught again". (It seems it did occasionally ring of itself in this manner.) At that moment, however, she heard the door open and, looking round, saw a very stout old woman walk in. She was dressed in a night-gown and red flannel petticoat, and carried an old-fashioned brass candlestick in her hand. The petticoat had a hole rubbed in it. She walked into the room, and appeared to be going towards the dressing-table to put her candle down. She was a perfect stranger to Reddell, who, however, merely thought, "This is her mother come to see after her," and she felt quite glad it was so, accepting the idea without reasoning upon it, as one would in a dream. She thought the mother looked annoyed, possibly at not having been sent for before. She then gave Helen the medicine, and turning round, found that the apparition had disappeared, and that the door was shut. A great change, meanwhile, had taken place in Helen, and Reddell fetched me, who sent off for the doctor, and meanwhile applied hot poultices, etc., but Helen died a little before the doctor came. She was quite conscious up to about half an hour before she died, when she seemed to be going to sleep.

During the early days of her illness, Helen had written to a sister, mentioning her being unwell, but making nothing of it, and as she never mentioned any one but this sister, it was supposed by the household, to whom she was a perfect stranger, that she had no other relation alive. Reddell was always offering to write for her, but she always declined, saying there was no need, she would write herself in a day or two. No one at home, therefore knew anything of her being so ill, and it is therefore, remarkable, that her mother, a far from nervous person, should have said that evening going up to bed, "I am sure Helen is very ill".

Reddell told me and my daughter of the apparition, about an hour after Helen's death, prefacing with, "I am not superstitious, or nervous, and I wasn't the least frightened, but her mother came last night," and she then told the story, giving a careful description of the figure she had seen. The relations were asked to come to the funeral, and the father, mother, and sister came, and in the mother Reddell recognised the apparition, as I did also, for Reddell's description had been most accurate, even to the expression, which she had ascribed to annoyance, but which was due to deafness. It was judged best not to speak about it to the mother, but Reddell told the sister, who said the description of the figure corresponded exactly with the probable appearance of her mother if roused in the night; that they had exactly such a candlestick at home, and that there was a hole in her mother's petticoat produced by the way she always wore it. It seems curious that neither Helen nor her mother appeared to be aware of the visit. Neither of them, at any rate, ever spoke of having seen the other, nor even of having dreamt of having done so.

F. A. POLE-CAREW.

[Frances Reddell states that she has never had any hallucination, or any odd experience of any kind, except on this one occasion. The Hon. Mrs. Lyttelton, formerly of Selwyn College, Cambridge, who knows her, tells us that "she appears to be a most matter-of-fact person, and was apparently most impressed by the fact that she saw a hole in the mother's flannel petticoat, made by the busk of her stays, reproduced in the apparition."]

Now what I imagine to have happened here is this. The mother, anxious about her daughter, paid her a psychical visit during the sleep of both. In so doing she actually modified a certain portion of space, not materially nor optically, but in such a manner that persons perceptive in a certain fashion would discern in that part of space an image approximately corresponding to the conception of her own aspect latent in the invading mother's mind. A person thus susceptible happened to be in the room, and thus, as a bystander, witnessed a psychical invasion whose memory the invader apparently did not retain, while the invaded person—the due percipient—may or may not have perceived it in a dream, but died and left no sign of having done so.

The next stage of psychical invasion consists of cases where the agent is seen in a place where he is probably imagining himself to be at the time. A few cases of precognitions of intended suicide are especially strong evidence for this theory.

From the "Report on the Census of Hallucinations," *Proceedings*, S.P.R., vol. x., p. 332. The account is given by Mrs. McAlpine.

GARSCADDEN, BEARSDEN, GLASGOW, *April 20th*, 1892.

I remember in the June of 1889, I drove to Castleblaney, a little town in the county Monaghan, to meet my sister, who was coming by train from Longford. I expected her at three o'clock, but as she did not come with that train, I got the horse put up, and went for a walk in the demesne. The day was very warm and bright, and I wandered on under the shade of the trees to the side of a lake, which is in the demesne. Being at length tired, I sat down to rest upon a rock, at the edge of the water. My attention was quite taken up with the extreme beauty of the scene before me. There was not a sound or movement, except the soft ripple of the water on the sand at my feet. Presently I felt a cold chill creep through me, and a curious stiffness of my limbs, as if I *could* not move, though

wishing to do so. I felt frightened, yet chained to the spot, and as if impelled to stare at the water straight in front of me. Gradually a black cloud seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink.

In a moment the darkness was gone, and I again became sensible of the heat and sunshine, but I was awed and felt "eerie"—it was then about four o'clock or so—I cannot remember either the exact time or date. On my sister's arrival I told her of the occurrence; she was surprised, but inclined to laugh at it. When we got home I told my brother; he treated the subject in much the same manner. However, about a week afterwards, a Mr. Espie, a bank clerk (unknown to me), committed suicide by drowning in that very spot. He left a letter for his wife, indicating that he had for some time contemplated his death. My sister's memory of the event is the only evidence I can give. I did not see the account of the inquest at the time, and did not mention my strange experience to any one, saving my sister and brother.

F. C. McALPINE.

Mrs. McAlpine's sister writes:—

ROXBORO', *February 15th, 1892.*

I remember perfectly you meeting me in Castleblaney, on my way home from Longford, and telling me of the strange thing which happened in the demesne. You know you were always hearing or seeing something and I paid little attention; but I remember it distinctly—your troubled expression more than the story. You said a tall gentleman, dressed in tweed, walked past you, and went into a little inlet or creek. I think, but am not sure, that you said he had a beard. You were troubled about it, or looked so; and I talked of other things. You told me while we were driving home. I think, but I am not sure, that it was about the 25th or 27th of June, 1889, that I left Longford. I am sure of that being the day, but cannot remember the date. *It was in June*, and on the 3rd of July, 1889, a Mr. Espie, a bank clerk, drowned himself in the lake in the demesne in 'Blaney. I have no doubt that the day I came home you saw Mr. Espie's "fetch".

The following account is taken from a local paper, the *Northern Standard*, Saturday, July 6th, 1889 :—

Sad Case of Suicide.—The town of Castleblaney was put into a fearful state of excitement when it became known on Wednesday last that Mr. Espy had committed suicide by drowning himself in the lake in the demesne. Latterly, he was noticed to be rather dull and low in spirits, but no serious notice was taken of his conduct, nor had any one the most remote idea that he contemplated suicide. On Wednesday morning he seemed in his usual health, and, as was customary with him, walked down to get his newspaper on the arrival of the 9.45 train from Dublin. He met Mr. Fox (in whose office he has been for years) at the station, and having procured his paper walked up to the office, wrote a note in which he stated what he was going to do, and indicating where his body would be found. This seemed to concern him a good deal, for he seemed very anxious that his body should be recovered without any delay. He had fishing-tackle in his pocket, and having tied one end of a pike-line to a tree, and the other end round one of his legs, he threw himself into about three feet deep of water, where he was found shortly afterwards quite dead, and before the note that he had left in the office had been opened.

It would be possible, no doubt, to explain this appearance as simply precognitive—as a picture from the future impressed in some unknown way upon the percipient's inner vision. There are certain cases which strongly suggest this extreme hypothesis. But it seems here simpler to assume that the unhappy man was already imagining his plunge into the lake when Mrs. McAlpine visited the shore, and that his intense thought effected a self-projection, conscious or unconscious, of some element of his being.

There is a similar case in *Phantasms of the Living*, vol. ii., p. 541, where a girl, who is corporeally present in a certain drawing-room, is seen phantasmally in a neighbouring grove, whither she herself presently goes and hangs herself.

We come next to cases where the supposed psychical invader or agent himself supernormally acquires information. Let us consider how we can imagine that knowledge to be reached.

Firstly, the distant knowledge may, it would seem, be reached through hyperæsthesia,—an extended power of the ordinary senses. Secondly, it sometimes seems to come through crystal-gazing or its correlative shell-hearing. And besides these two avenues to distant knowledge there is a *third*, the telepathic avenue, which, as we have already surmised, sometimes shades off into the purely telæsthetic; when no distant *mind*, but only the distant *scene*, seems to be attracting the excursive spirit. And in the *fourth* place we must remember that it is mainly in the form of *dream or vision* that the most striking instances of telæsthesia which I have as yet recorded have come. In all these various modes of perception, the percipient often has the impression of travelling to the distant scene. The constitutional habits of the brain would dispose the perception to take a sensory form, but it is often symbolic, showing psychical shaping of the percept.

This tendency to subliminal symbolism, indeed, meets us at each point of our inquiry. As an instance of it in its simplest form, I may mention a case where a botanical student passing inattentively in front of the glass door of a restaurant thought that he had seen *Verbascum Thapsus* printed thereon. The real word was *Bouillon*; and that happens to be the trivial name in French for the plant *Verbascum Thapsus*. The actual optical perception had thus been subliminally transformed; the words *Verbascum Thapsus* were the report to the inattentive supraliminal self by a subliminal self more interested in botany than in dinner.

Nay, we know that our own optical perception is in its own way highly symbolic. The scene which the baby sees instinctively,—which the impressionist painter manages to see by a sort of deliberate self-simplification,—is very different from

the highly elaborate interpretation and selection of blotches of colour by which the ordinary adult figures to himself the visible world.

Now we adults stand towards this subliminal symbolism in much the same attitude as the baby stands towards our educated optical symbolism. Just as the baby fails to grasp the third dimension, so may we still be failing to grasp a fourth;—or whatever be the law of that higher cognisance which begins to report fragmentarily to man that which his ordinary senses cannot discern.

Assuredly then we must not take the fact that any knowledge comes to us symbolically as a proof that it comes to us from a mind outside our own. The symbolism may be the inevitable language in which one stratum of our personality makes its report to another. The symbolism, in short, may be either the easiest, or the only possible psychical record of actual objective fact; whether that fact be in the first instance discerned by our deeper selves, or be conveyed to us from other minds in this form;—elaborated for our mind's digestion, as animal food has been elaborated for our body's digestion, from a primitive crudity of things.

This material world may well constitute, in fact, a "privileged case"—a simplified example—among all discernible worlds, so far as the perception of incarnate spirits is concerned. For discarnate spirits it is no longer a privileged case; to *them* it is apparently easier to discern thoughts and emotions by non-material signs. But they need not therefore be wholly cut off from discerning material things, any more than incarnate spirits are wholly cut off from discerning immaterial things—thoughts and emotions symbolised in phantasmal form.

We see in travelling clairvoyance, just as we see in crystal-visions, a kind of fusion of all our forms of supernormal faculty. In these phenomena there seems to be an independent power of visiting almost any desired place, its position having been

perhaps first explained by reference to some landmark already known. The clairvoyante (I use the female word, but in several cases a man or boy has shown this power) will frequently miss her way, and describe houses or scenes adjacent to those desired. Then if she—almost literally—gets on the scent,—if she finds some place which the man whom she is sent to seek has some time traversed,—she follows up his track with greater ease, apparently recognising past events in his life as well as present circumstances.

In these prolonged experimental cases there is thus time enough to allow of the clairvoyante's traversing certain places, such as empty rooms, factories, and the like, whither no assignable link from any living person could draw her. The evidence to prove telæsthesia, unmixed with telepathy, has thus generally come *incidentally* in the course of some experiment mainly telepathic in character.

These long clairvoyant wanderings are more nearly paralleled by *dreams* than by waking hallucinations.

In a case which I will here quote a physician is impressed, probably in dream, with a picture of a special place in a street, where something is happening, which, though in itself unemotional—merely that a man is standing and talking in the street—is of moment to the physician, who wants to get unobtrusively into the man's house.

From *Phantasms of the Living*, vol. i., p. 267. The case is there described as coming "from a Fellow of the College of Physicians, who fears professional injury if he were 'supposed to defend opinions at variance with general scientific belief,' and does not therefore allow his name to appear".

May 20th, 1884.

Twenty years ago [abroad] I had a patient, wife of a parson. She had a peculiar kind of delirium which did not belong to her disease, and perplexed me. The house in which she lived was closed at midnight, that is—the outer door had no bell. One night I saw her at nine. When I came home I

said to my wife, "I don't understand that case; I wish I could get into the house late." We went to bed rather early. At about one o'clock I got up. She said, "What are you about? are you not well?" I said, "Perfectly so." "Then why get up?" "Because I can get into that house." "How, if it is shut up?" "I see the proprietor standing under the lamp-post this side of the bridge, with another man." "You have been dreaming." "No, I have been wide awake; but dreaming or waking, I mean to try." I started with the firm conviction that I should find the individual in question. Sure enough there he was under the lamp-post, talking to a friend. I asked him if he was going home. (I knew him very well.) He said he was, so I told him I was going to see a patient, and would accompany him. I was positively ashamed to explain matters; it seemed so absurd that I knew he would not believe me. On arriving at the house I said, "Now I am here, I will drop in and see my patient." On entering the room I found the maid giving her a tumbler of strong grog. The case was clear; it was as I suspected—delirium from drink. The next day I delicately spoke to the husband about it. He denied it, and in the afternoon I received a note requesting me not to repeat the visits. Three weeks ago I was recounting the story and mentioned the name. A lady present said: "That is the name of the clergyman in my parish, at B., and his wife is in a lunatic asylum from drink!"

In conversation with Gurney, the narrator explained that the vision—though giving an impression of externality and seen, as he believes, with open eyes—was not definably located in space. He had never encountered the proprietor in the spot where he saw him, and it was not a likely thing that he should be standing talking in the streets at so late an hour.

In this case we cannot consider either the drunken patient or the indifferent proprietor as in any sense the *agent*. Somehow or other the physician's own persistent wish to get some such opportunity induced a collaboration of his subliminal with his supraliminal self, akin to the inspirations of genius.

Genius, however, operates within ordinary sensory limits; while in this physician's case the subliminal self exercised its farthest-reaching supernormal powers.

With this again may be compared a case in *Phantasms of the Living* (vol. ii., p. 368), where a dreamer seems to himself to be present in the Thames Tunnel during a fatal accident, which did in fact occur during that night. Here again the drowned workman—who was quite unknown to the distant dreamer—can hardly be called an *agent*; yet it may have been the excitement surrounding his death which attracted the dreamer's spirit to that scene, as a conflagration might attract a waking night-wanderer.

There are, on the other hand, a good many cases where a scene thus discerned in a flash is one of special interest to the percipient, although no one in the scene may have actually wished to transfer it to him.

A case again of a somewhat different type is the sudden waking vision of Mr. Gottschalk,¹ who sees in a circle of light the chalked hands and ruffled wrists of Mr. Courtenay Thorpe—a well-known actor—who was opening a letter of Mr. Gottschalk's in that costume at the time. Trivial in itself, this incident illustrates an interesting class of cases, where a picture very much like a crystal-vision suddenly appears on a wall or even in the air with no apparent background.

I know one or two persons who have had in their lives one single round or oval hallucinatory picture of this kind, of which no interpretation was apparent,—a curious indication of some subliminal predisposition towards this somewhat elaborate form of message.

Mr. Searle's case also is very interesting.²

Here Mrs. Searle faints when visiting a house a few miles from Mr. Searle's chambers in the Temple. At or about the

¹ *Phantasms of the Living*, vol. ii., p. 31.

² *Ibid.*

same time, he sees as though in a looking-glass, upon a window opposite him, his wife's head and face, white and bloodless.

Gurney suggests that this was a transference from Mrs. Searle's mind simply of "the *idea* of fainting," which then worked itself out into perception in an appropriate fashion.

Was it thus? Or did Mr. Searle in the Temple see with inner vision his wife's head as she lay back faint and pallid in Gloucester Gardens? Our nearest analogy here is plainly crystal-vision; and crystal-visions, as we have observed, point both ways. Sometimes the picture in the crystal is conspicuously symbolical; sometimes it seems a transcript of an actual distant scene.

There are two further problems which occur as we deal with each class of cases in turn,—the problem of time-relations and the problem of spirit-agency. Can an incident be said to be seen clairvoyantly if it is seen some hours after it occurred? Ought we to say that a scene is clairvoyantly visited, or that it is spiritually shown, if it represents a still chamber of death,¹ where no emotion is any longer stirring; but to which the freed spirit might desire to attract the friend's attention and sympathy?

Such problems cannot at present be solved; nor, as I have said, can any one class of these psychical interchanges be clearly demarcated from other classes. Recognising this, we must explain the central characteristics of each group in turn, and show at what points that group appears to merge into the next.

We have already discussed some cases of invasion which seemed to have occurred without will or purpose on the part of the invader.

There are also cases where there may probably have been some real projection of will or desire on the invader's part,

¹ See *Phantasms of the Living*, vol. i., p. 265.

leading to the projection of his phantasm in a manner recognisable by the distant friend whom he thus invades—yet without subsequent memory of his own.

In the case of Canon Warburton (see Chapter IV.), the person undergoing the accident did recollect a vivid thought of his brother at the moment ;—while his brother, on the other hand, was startled from a slight dose by the vision of the scene of danger as then taking place ;—the steep stairs and the falling figure. This is an acute crisis, much resembling impending death by drowning, etc. ; and the apparition may be construed either way—either as a scene clairvoyantly discerned by Canon Warburton, owing, as I say, to a spasmodic tightening of his psychical link with his brother, or as a sudden *invasion* on that brother's part, whose very rapidity perhaps helped to prevent his remembering it.

But the lessons of these spontaneous apparitions have, in effect, been confirmed and widened by actual experiment. It is plain that just as we are not confined to noting small spontaneous telepathic transferences when they occur, but can also endeavour to reproduce them by experiment, so also we can endeavour to reproduce experimentally these more advanced telepathic phenomena of the invasion of the presence of the percipient by the agent. It is to be hoped, indeed, that such experiment may become one of the most important features of our inquiry. The type of the experiment is somewhat as follows : The intending agent endeavours by an effort at self-concentration, made either in waking hours or just before sleep, to render himself perceptible to a given person at a distance, who, of course, must have no reason to expect a phantasmal visit at that hour. Independent records must be made on each side, of all attempts made, and of all phantoms seen. The evidential point is, of course, the coincidence between the *attempt* and the *phantom*, whether or not the agent can afterwards remember his own success.

Now the *experimental* element here is obviously very incomplete. It consists in little more than in a concentrated desire to produce an effect which one can never explain, and seldom fully remember. Yet nevertheless the mere fact that on some few occasions this strong desire has actually been followed by a result of this extremely interesting kind is one of the most encouraging phenomena in our whole research.

The case which I quote illustrates both the essential harmlessness—nay, naturalness—of such an experiment, and the causeless fear which it may engender even in rational and serious minds.

From *Phantasms of the Living*, vol. i., pp. 104-109. The following case was especially remarkable in that there were two percipients. The narrative was copied by Gurney from a MS. book of Mr. S. H. B.'s, to which he transferred it from an almanac diary, since lost.

On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being, that I would be present in spirit in the front bedroom on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz., Miss L. S. V. and Miss E. C. V., aged respectively 25 and 11 years. I was living at this time at 23 Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was 1 o'clock in the morning, and I also had a strong intention of making my presence perceptible.

On the following Thursday I went to see the ladies in question, and in the course of conversation (without any allusion to the subject on my part) the elder one told me, that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she

screamed when the apparition advanced towards her, and awoke her little sister, who saw me also.

I asked her if she was awake at the time, and she replied most decidedly in the affirmative, and upon my inquiring the time of the occurrence, she replied, about 1 o'clock in the morning.

This lady, at my request, wrote down a statement of the event and signed it.

This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much.

Besides exercising my power of volition very strongly, I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will.

S. H. B

Of the original entry in the almanac diary, Mr. B. says: "I recollect having made it within a week or so of the occurrence of the experiment, and whilst it was perfectly fresh in my memory."

Miss Verity's account is as follows:—

January 18th, 1883.

On a certain Sunday evening, about twelve months since, at our house in Hogarth Road, Kensington, I distinctly saw Mr. B. in my room, about 1 o'clock. I was perfectly awake and was much terrified. I awoke my sister by screaming, and she saw the apparition herself. Three days after, when I saw Mr. B., I told him what had happened, but it was some time before I could recover from the shock I had received; and the remembrance is too vivid to be ever erased from my memory.

L. S. VERITY.

In answer to inquiries, Miss Verity adds: "I had never had any hallucination of the senses of any sort whatever."

Miss E. C. Verity says :—

I remember the occurrence of the event described by my sister in the annexed paragraph, and her description is quite correct. I saw the apparition which she saw, at the same time and under the same circumstances.

E. C. VERITY.

Miss A. S. Verity says :—

I remember quite clearly the evening my eldest sister awoke me by calling to me from an adjoining room; and upon my going to her bedside, where she slept with my youngest sister, they both told me they had seen S. H. B. standing in the room. The time was about 1 o'clock. S. H. B. was in evening dress, they told me.

A. S. VERITY.

Mr. B. does not remember how he was dressed on the night of the occurrence.

Miss E. C. Verity was asleep when her sister caught sight of the figure, and was awake by her sister's exclaiming, "There is S." The name had therefore met her ear before she herself saw the figure; and the hallucination on her part might thus be attributed to suggestion. But it is against this view that she has never had any other hallucination, and cannot therefore be considered as predisposed to such experiences. The sisters are both equally certain that the figure was in evening dress, and that it stood in one particular spot in the room. The gas was burning low, and the phantasmal figure was seen with far more clearness than a real figure would have been.

"The witnesses" (says Gurney) "have been very carefully cross-examined by the present writer. There is not the slightest doubt that their mention of the occurrence to S. H. B. was spontaneous. They had not at first intended to mention it; but when they saw him, their sense of its oddness overcame their resolution. Miss Verity is a perfectly sober-minded and sensible witness, with no love of marvels, and with a considerable dread and dislike of this particular form of marvel."

[I omit here for want of space the next case, in which Mr. S. H. B. attempted to appear in Miss Verity's house at two different hours on the same evening, and was seen there, at both the times fixed, by a married sister who was visiting in the house.]

Gurney requested Mr. B. to send him a note on the night that he intended to make his next experiment of the kind, and received the following note by the first post on Monday, March 24th, 1884.

March 22nd, 1884.

DEAR MR. GURNEY,—I am going to try the experiment to-night of making my presence perceptible at 44 Norland Square, at 12 P.M. I will let you know the result in a few days.—Yours very sincerely,
S. H. B.

The next letter was received in the course of the following week :—

April 3rd, 1884.

DEAR MR. GURNEY,—I have a strange statement to show you, respecting my experiment, which was tried at your suggestion, and under the test conditions which you imposed.

Having quite forgotten which night it was on which I attempted the projection, I cannot say whether the result is a brilliant success, or only a slight one, until I see the letter which I posted you on the evening of the experiment.

Having sent you that letter, I did not deem it necessary to make a note in my diary, and consequently have let the exact date slip my memory.

If the dates correspond, the success is complete in every detail, and I have an account signed and witnessed to show you.

I saw the lady (who was the subject) for the first time last night, since the experiment, and she made a voluntary statement to me, which I wrote down at her dictation, and to which she has attached her signature. The date and time of the apparition are specified in this statement, and it will be for you to decide whether they are identical with those given

in my letter to you. I have completely forgotten, but yet I fancy that they are the same.

S. H. B.

This is the statement:—

44 NORLAND SQUARE, W.

On Saturday night, March 22nd, 1884, at about midnight, I had a distinct impression that Mr. S. H. B. was present in my room, and I distinctly saw him whilst I was quite widely awake. He came towards me, and stroked my hair. I *voluntarily* gave him this information, when he called to see me on Wednesday, April 2nd, telling him the time and the circumstances of the apparition, without any suggestion on his part. The appearance in my room was most vivid, and quite unmistakable.

L. S. VERITY.

Miss A. S. Verity corroborates as follows:—

I remember my sister telling me that she had seen S. H. B., and that he touched her hair, *before* he came to see us on April 2nd.

A. S. V.

Mr. B.'s own account is as follows:—

On Saturday, March 22nd, I determined to make my presence perceptible to Miss V., at 44 Norland Square, Notting Hill, at 12 midnight, and as I had previously arranged with Mr. Gurney that I should post him a letter on the evening on which I tried my next experiment (stating the time and other particulars), I sent a note to acquaint him with the above facts.

About ten days afterwards I called upon Miss V., and she voluntarily told me, that on March 22nd, at 12 o'clock midnight, she had seen me so vividly in her room (whilst widely awake) that her nerves had been much shaken, and she had been obliged to send for a doctor in the morning.

S. H. B.

Unfortunately Mr. B.'s intention to produce the impression of touching the percipient's hair is not included in his written account. On August 21st, 1885, he wrote to Gurney, "I remember that I had this intention"; and Gurney remembered

that, very soon after the occurrence, he mentioned this as one of the points which made the success "complete in every detail"; and that he recommended him in any future trial to endeavour instead to produce the impression of some spoken phrase.

On this case, Gurney observes:—

It will be observed that in all these instances the conditions were the same—the agent concentrating his thoughts on the object in view before going to sleep. Mr. B. has never succeeded in producing a similar effect when he has been awake. And this restriction as to time has made it difficult to devise a plan by which the phenomenon could be tested by independent observers, one of whom might arrange to be in the company of the agent at a given time, and the other in that of the percipient. Nor is it easy to press for repetitions of the experiment, which is not an agreeable one to the percipient, and is followed by a considerable amount of nervous prostration. Moreover, if trials were frequently made with the same percipient, the value of success would diminish; for any latent expectation on the percipient's part might be argued to be itself productive of the delusion, and the coincidence with the agent's resolve might be explained as accidental. We have, of course, requested Mr. B. to try to produce the effect on ourselves; but though he has more than once made the attempt, it has not succeeded.

In these self-projections we have before us, I do not say the most useful, but the most extraordinary achievement of the human will. Of all vital phenomena this is the most significant; this self-projection is the one definite act which it seems as though a man might perform equally well before and after bodily death.

CHAPTER VII.

PHANTASMS OF THE DEAD.

οὐκέτι πρόσω
ἀβάταν ἄλα κίονων ὑπὲρ Ἡρακλέος περᾶν εὐμαρές.
· · · θυμέ, τίνα πρὸς ἄλλοδαπὰν
ἕκραν ἐμὸν πλόνον παραμείβειαι;

—PINDAR.

THE course of our argument has gradually conducted us to a point of capital importance. A profound and central question, approached in irregular fashion from time to time in previous chapters, must now be directly faced. From the actions and perceptions of spirits still in the flesh, and concerned with one another, we must pass on to inquire into the actions of spirits no longer in the flesh, and into the forms of perception with which men still in the flesh respond to that unfamiliar and mysterious agency.

Beginning, then, with the inquiry as to what kind of evidence ought to be demanded for human survival, we are met first by the bluff statement which is still often uttered even by intelligent men, that *no* evidence would convince them of such a fact; “neither would they be persuaded though one rose from the dead.”

Extravagant as such a profession sounds, it has a meaning which we shall do well to note. These resolute antagonists mean that no new evidence can carry conviction to them unless it be *continuous* with old evidence; and that they cannot conceive that evidence to a world of spirit can possibly be continuous with evidence based upon our experience of a world of

matter. I agree with this demand for continuity; and I agree also that the claims usually advanced for a spiritual world have not only made no attempt at continuity with known fact, but have even ostentatiously thrown such continuity to the winds. The popular mind has expressly desired something startling, something outside Law and above Nature. It has loved, if not a *Credo quia absurdum*, at least a *Credo quia non probatum*. But the inevitable retribution is a deep insecurity in the conviction thus attained. Unsupported by the general fabric of knowledge, the act of faith seems to shrink into the background as that great fabric stands and grows.

Let us move for a while among first definitions; trying to make clear to ourselves what kind of thing it is that we are endeavouring to trace or discover. In popular parlance, we are looking out for *ghosts*. What connotation, then, are we to give to the word "ghost"—a word which has embodied so many unfounded theories and causeless fears?

Briefly, the popular view regards a "ghost" as a *deceased person permitted by Providence to hold communication with survivors*. And this short definition contains, I think, at least three unwarrantable assumptions.

In the first place, such words as *permission* and *Providence* are simply neither more nor less applicable to this phenomenon than to any other. We conceive that all phenomena alike take place in accordance with the laws of the universe, and consequently by permission of the Supreme Power in the universe. But there is no reason whatever for assuming that the phenomena with which we are dealing are permitted in any especial sense of their own, or that they form exceptions to law, instead of being exemplifications of law.

In the second place, we have no warrant for the assumption that the phantom seen, even though it be somehow *caused* by a deceased person, *is* that deceased person, in any ordinary sense of the word. Instead of appealing to the crude analogy of the living friend who, when he has walked into the room,

is in the room, we shall find for the ghost a much closer parallel in those hallucinatory figures or phantasms which living persons can sometimes project at a distance.

But experience shows that when—as with these *post-mortem* phantoms—the deceased person has gone well out of sight or reach there is a tendency, so to say, to *anthropomorphose* the apparition; to suppose that, as the deceased person is not provably anywhere else, he is probably here; and that the apparition is bound to behave accordingly. All such assumptions must be dismissed, and the phantom must be taken on its merits, as indicating merely a certain connection with the deceased, the precise nature of that connection being a part of the problem to be solved.

And in the third place, just as we must cease to say that the phantom *is* the deceased, so also must we cease to ascribe to the phantom the motives by which we imagine that the deceased might be swayed. We must therefore exclude from our definition of a ghost any words which assume its intention to communicate with the living. It may bear such a relation to the deceased that it can reflect or represent his presumed wish to communicate, or it may not. If, for instance, its relation to his *post-mortem* life be like the relation of my dreams to my earthly life, it may represent little that is truly his, save such vague memories and instincts as give a dim individuality to each man's trivial dreams.

Let us attempt, then, a truer definition. Instead of describing a "ghost" as a dead person permitted to communicate with the living, let us define it as *a manifestation of persistent personal energy*, or as an indication that some kind of force is being exercised after death which is in some way connected with a person previously known on earth. In this definition we have eliminated, as will be seen, a great mass of popular assumptions. Yet we must introduce a further proviso, lest our definition still seem to imply an assumption which we have no right to make. It is theoretically possible that this force or

influence, which after a man's death creates a phantasmal impression of him, may indicate no continuing action on his part, but may be some residue of the force or energy which he generated while yet alive.

Strange as this notion may seem, it is strongly suggested by many of the cases of *haunting* which do not fall within the scope of the present chapter. We shall presently find that there is strong evidence for the recurrence of the same hallucinatory figures in the same localities, but weak evidence to indicate any purpose in most of these figures, or any connection with bygone individuals, or with such tragedies as are popularly supposed to start a ghost on its career. In some of these cases of frequent, meaningless recurrence of a figure in a given spot, we are driven to wonder whether it can be some deceased person's past frequentation of that spot, rather than any fresh action of his after death, which has generated what I have termed the veridical after-image—veridical in the sense that it communicates information, previously unknown to the percipient, as to a former inhabitant of the haunted locality.

Such are some of the questions which our evidence suggests. And I may point out that the very fact that such bizarre problems should present themselves at every turn does in a certain sense tend to show that these apparitions are not purely subjective things,—do not originate merely in the percipient's imagination. For they are not like what any man would have imagined. What man's mind does tend to fancy on such topics may be seen in the endless crop of fictitious ghost stories, which furnish, indeed, a curious proof of the persistence of preconceived notions. For they go on being framed according to canons of their own, and deal with a set of imaginary phenomena quite different from those which actually occur. The actual phenomena, I may add, could scarcely be made romantic. One true "ghost story" is apt to be very like another, and most of them to be fragmentary and apparently meaningless. Their meaning, that is to say, lies in their con-

formity, not to the mythopœic instinct of mankind, which fabricates and enjoys the fictitious tales, but to some unknown law, not based on human sentiment or convenience at all.

And thus, absurdly enough, we sometimes hear men ridicule the phenomena which actually do happen, simply because those phenomena do not suit their preconceived notions of what ghostly phenomena ought to be;—not perceiving that this very divergence, this very unexpectedness, is in itself no slight indication of an origin *outside* the minds which obviously were so far from anticipating anything of the kind.

And in fact the very qualities which are most apt to raise derision are such as the evidence set forth in the earlier chapters of this work might reasonably lead us to expect. For I hold that now for the first time can we form a conception of ghostly communications which shall in any way consist or cohere with more established conceptions; which can be presented as in any way a development of facts which are already experimentally known. Two preliminary conceptions were needed. The first is the conception of multiplex personality, of the potential coexistence of many states and many memories in the same individual. The second is the conception of telepathy; of the action of mind on mind apart from the ordinary organs of sense; and especially of its action by means of hallucinations; by the generation of veridical phantasms which form, as it were, messages from men still in the flesh. And I believe that these two conceptions are in this way connected, that the telepathic message generally starts from, and generally impinges upon, a subconscious or submerged stratum in both agent and percipient. Wherever there is hallucination, whether delusive or veridical, I hold that a message of some sort is forcing its way upwards from one stratum of personality to another,—a message which may be merely dreamlike and incoherent, or which may symbolise a fact otherwise unreachable by the percipient personality. And the mechanism seems much the same whether the message's path be continued within one

individual or pass between two ; whether A's own submerged self be signalling to his emergent self, or B be telepathically stimulating the hidden fountains of perception in A. If anything like this be true, it seems plainly needful that all that we know of abnormal or supernormal communications between minds, or states of the same mind, still embodied in flesh, should be searched for analogies which may throw light on this strangest mode of intercourse between embodied and disembodied minds.

On what occasions, then, do we commonly find a mind conversing with another mind not on the same plane with itself?—with a mind inhabiting in some sense a different world, and viewing the environment with a difference of outlook greater than the mere difference of character of the two personages will account for?

The first instance of this sort which will occur to us lies in spontaneous somnambulism, or colloquy between a person asleep and a person awake.

The somnambulist, or rather the somniloquist—for it is the talking rather than the walking which is the gist of the matter—is thus our first natural type of the *revenant*.

And observing the habits of somnambulists, we note that the degree in which they can communicate with other minds varies greatly in different cases. One sleep-waker will go about his customary avocations without recognising the presence of any other person whatever ; another will recognise certain persons only, or will answer when addressed, but only on certain subjects, his mind coming into contact with other minds only on a very few points. Rarely or never will a somnambulist spontaneously notice what other persons are doing, and adapt his own actions thereto.

Next, let us turn from natural to induced sleep-waking, from spontaneous somnambulism to the hypnotic trance. Here, too, throughout the different stages of the trance, we find a varying and partial (or elective) power of communication.

Sometimes the entranced subject makes no sign whatever; sometimes he seems able to hear and answer one person, or certain persons, and not others; sometimes he will talk freely to all; but, however freely he may talk, he is not exactly his waking self, and as a rule he has no recollection, or a very imperfect recollection, in waking life of what he has said or done in his trance.

Judging, then, from such analogy as communications from one living state to another can suggest to us, we shall expect that the communication of a disembodied or discarnate person with an incarnate, if such exist, will be subject to narrow limitations, and very possibly will not form a part of the main current of the supposed discarnate consciousness.

These preliminary considerations are applicable to any kind of alleged communication from the departed—whether well or ill evidenced; whether conveyed in sensory or in motor form.

Let us next consider what types of communication from the dead our existing evidence of communications among the living suggests to us as analogically possible. It appears to me that there is an important parallelism running through each class of our experiments in automatism and each class of our spontaneous phenomena. Roughly speaking, we may say that our experiment and observation up to this point have comprised five different stages of phenomena, viz. (I.) hypnotic suggestion; (II.) telepathic experiments; (III.) spontaneous telepathy during life; (IV.) phantasms at death; (V.) phantasms after death. And we find, I think, that the same types of communication meet us at each stage; so that this recurrent similarity of types raises a presumption that the underlying mechanism of manifestation at each stage may be in some way similar.

Again using a mere rough form of division, we have found three main forms of manifestation at each of the first four stages: (1) hallucinations of the senses; (2) emotional and motor impulses; (3) definite intellectual messages.

I maintain that in post-mortem cases also we find the same general classes persisting, and in somewhat the same proportion. Most conspicuous are the actual *apparitions*, with which, indeed, the following pages will mainly deal. It is very rare to find an apparition which seems to impart any verbal message; but a case of this kind has been given in Chapter IV. As a rule, however, the apparition is of the apparently automatic, purposeless character, already so fully described. We have also the *emotional and motor* class of post-mortem cases (see Chapter VIII.); and these may, perhaps, be more numerous in proportion than the number of recorded cases would indicate; for it is obvious that impressions which are so much less definite than a visual hallucination (although they may be even more impressive to the percipient himself) can rarely be used as evidence of communication with the departed.

And we shall see that, besides these two classes of post-mortem manifestations, we have our *third* class also still persisting; we have definite verbal messages which at least purport, and sometimes, I think, with strong probability, to come from the departed.

Let us now consider, for it is by no means evident at first sight, what conditions a visual or auditory phantasm is bound to fulfil before it can be regarded as indicating *primâ facie* the influence of a discarnate mind. The discussion may be best introduced by quoting the words in which Edmund Gurney opened it in 1888:—

“It is evident that in alleged cases of apparitions of the dead, the point which we have held to distinguish certain apparitions of *living* persons from purely subjective hallucinations is necessarily lacking. That point is *coincidence* between the apparition and some critical or exceptional condition of the person who seems to appear; but with regard to the dead, we have no independent knowledge of their condition, and therefore never have the opportunity of observing any such coincidences.

"There remain three, and I think only three, conditions which might establish a presumption that an apparition or other immediate manifestation of a dead person is something more than a mere subjective hallucination of the percipient's senses. Either (1) more persons than one might be independently affected by the phenomenon; or (2) the phantasm might convey information, afterwards discovered to be true, of something which the percipient had never known; or (3) the appearance might be that of a person whom the percipient himself had never seen, and of whose aspect he was ignorant, and yet his description of it might be sufficiently definite for identification. But though one or more of these conditions would have to be fully satisfied before we could be convinced that any particular apparition of the dead had some cause external to the percipient's own mind, there is one more general characteristic of the class which is sufficiently suggestive of such a cause to be worth considering. I mean the disproportionate number of cases which occur *shortly after* the death of the person represented. Such a time-relation, if frequently enough encountered, might enable us to argue for the objective origin of the phenomenon in a manner analogous to that which leads us to conclude that many phantasms of the living have an objective (a telepathic) origin. For, according to the doctrines of probabilities, a hallucination representing a known person would not *by chance* present a definite time-relation to a special cognate event—viz., the death of that person—in more than a certain percentage of the whole number of similar hallucinations that occur; and if that percentage is decidedly exceeded, there is reason to surmise that some other cause than chance—in other words, some objective origin for the phantasm—is present."

But, on the other hand, a phantasm representing a person whose death is recent is specially likely to arouse interest, and, in cases where the death is previously known to the percipient, his emotional state may be considered a sufficient cause of the hallucination.

"If, then," Gurney continues, "we are to draw any probable conclusion as to the objective nature of *post-mortem* appearances

and communications (or of some of them) from the fact of their special frequency soon after death, we must confine ourselves to cases where the fact of death has been unknown to the percipient at the time of his experience. Now, in these days of letters and telegrams, people for the most part hear of the deaths of friends and relatives within a very few days, sometimes within a very few hours, after the death occurs; so that appearances of the sort required would, as a rule, have to follow very closely indeed on the death. Have we evidence of any considerable number of such cases?

"Readers of *Phantasms of the Living* will know that we have. In a number of cases which were treated in that book as examples of telepathic transference from a dying person, the person was actually dead at the time that the percipient's experience occurred; and the inclusion of such cases under the title of *Phantasms of the Living* naturally occasioned a certain amount of adverse criticism. Their inclusion, it will be remembered, required an assumption which cannot by any means be regarded as certain. We had to suppose that the telepathic transfer took place just before, or exactly at, the moment of death; but that the impression remained latent in the percipient's mind, and only after an interval emerged into his consciousness, whether as waking vision or as dream or in some other form. Now, as a provisional hypothesis, I think that this assumption was justified. For in the first place, the moment of death is, in time, the central point of a cluster of abnormal experiences occurring to percipients at a distance, of which some *precede*, while others follow, the death; it is natural, therefore, to surmise that the same explanation will cover the whole group, and that the motive force in each of its divisions lies in a state of the 'agent' prior to bodily death. In the second place, some of the facts of experimental thought-transference countenance the view that 'transferred impressions' may be latent for a time before the recipient becomes aware of them; and recent discoveries with respect to the whole subject of automatism and 'secondary intelligence' make it seem far less improbable than it would otherwise have seemed that telepathy may take effect first on the 'unconscious' part of the mind. And in the third place, the period of supposed latency has in a good many instances been

a period when the person affected was in activity, and when his mind and senses were being solicited by other things ; and in such cases it is specially easy to suppose that the telepathic impression did not get the right conditions for rising into consciousness until a season of silence and *recueillement* arrived. But though the theory of latency has thus a good deal to be said for it, my colleagues and I are most anxious not to be supposed to be putting forward as a dogma what must be regarded at present merely as a working hypothesis. Psychical research is of all subjects the one where it is most important to avoid this error, and to keep the mind open for new interpretations of the facts. And in the present instance there are certain definite objections which may fairly be made to the hypothesis that a telepathic impression derived from a dying person may emerge after hours of latency. The experimental cases to which I have referred as analogous are few and uncertain, and, moreover, in them the period of latency has been measured by seconds or minutes, not by hours. And though, as I have said, some of the instances of apparent delay among the death-cases might be accounted for by the fact that the percipient's mind or senses needed to be withdrawn from other occupations before the manifestation could take place, there are other instances where this is not so, and where no ground at all appears for connecting the delay with the percipient's condition. On the whole, then, the alternative hypothesis—that the condition of the phenomenon on the 'agent's' side (be it psychical or be it physical) is one which only comes into existence at a distinct interval after death, and that the percipient really is impressed at the moment, and not before the moment, when he is conscious of the impression—is one which must be steadily kept in view.

"So far I have been speaking of cases where the interval between the death and the manifestation was so short as to make the theory of latency possible. The rule adopted in *Phantasms of the Living* was that this interval must not exceed twelve hours. But we have records of a few cases where this interval has been greatly exceeded, and yet where the fact of the death was still unknown to the percipient at the time of his experience. The theory of latency cannot reasonably be applied to cases where weeks or months divide the

vision (or whatever it may be) from the moment of death, which is the latest at which an ordinary telepathically transferred idea could have obtained access to the percipient. And the existence of such cases—so far as it tends to establish the reality of objectively-caused apparitions of the dead—diminishes the objection to conceiving that the appearances, etc., which have very shortly *followed* death have had a different causation from those which have coincided with or very shortly *preceded* it. For we shall not be inventing a wholly new class for the former cases, but only provisionally shifting them from one class to another—to a much smaller and much less well-evidenced class, it is true, but one nevertheless for which we have evidence enough to justify us in expecting more.”

This, as I conceive, is a sound method of proceeding from ground made secure in *Phantasms of the Living*—and traversed in my own just previous chapter—to cases closely analogous, save for that little difference in *time-relations*, that occurrence in the hours which follow, instead of the hours which precede, bodily dissolution, which counts for so much in our insight into cosmic law.

The hypothesis of *latency* which thus meets us *in limine* in this inquiry will soon be found inadequate to cover the facts. Yet it will be well to dwell somewhat more fully upon its possible range.

If we examine the proportionate number of apparitions observed at various periods before and after death, we find that they increase very rapidly for the few hours which precede death, and decrease gradually during the hours and days which follow, until after about a year's time they become merely sporadic.

Yet one more point must be touched on, to avoid misconception of the phrase cited above, that “the moment of death is the centre of a cluster of abnormal experiences, of which some precede, while others follow, the death”. Gurney, of course, did not mean to assume that the act of death itself was the cause of all these experiences. Those which occur before

death may be caused or conditioned, not by the death itself, but by the abnormal state, as of coma, delirium, etc., which preceded the death. This we say because we have many instances where veridical phantasms have coincided with moments of *crisis*—carriage-accidents and the like—occurring to distant agents, but not followed by death. Accordingly we find that in almost all cases where a phantasm, apparently veridical, has *preceded* the agent's death, that death was the result of disease and not of accident.

I now proceed briefly to review some of the cases where the interval between death and phantasm has been measurable by minutes or hours.

It is not easy to get definite cases where the interval has been measurable by *minutes*; for if the percipient is at a distance from the agent we can seldom be sure that the clocks at both places have been correct, and correctly observed; while if he is *present* with the agent we can rarely be sure that the phantasm observed is more than a mere subjective hallucination. Thus we have several accounts of a rushing sound heard by the watcher of a dying man just after his apparent death, or of some kind of luminosity observed near his person; but this is just the moment when we may suppose some subjective hallucination likely to occur, and if one person's senses alone are affected we cannot allow much evidential weight to the occurrence.

There are some circumstances, however, in which, in spite of the fact that the death is already known, a hallucination occurring shortly afterwards may have some slight evidential value. Thus we have a case where a lady who knew that her sister had died a few hours previously, but who was not herself in any morbidly excited condition, seemed to see some one enter her own dining-room, opening and shutting the door. The percipient (who had never had any other hallucination) was much astonished when she found no one in the dining-room; but it did not till some time afterwards occur to her

that the incident could be in any way connected with her recent loss. This reminds us of a case (ii., p. 694)¹ where the Rev. R. M. Hill sees a tall figure rush into the room, which alarms and surprises him, then vanishes before he has time to recognise it. An uncle, a tall man, dies about that moment, and it is remarked that although Mr. Hill knew his uncle to be ill, the anxiety which he may have felt would hardly have given rise to an unrecognised and formidable apparition.

There are a few cases where a percipient is informed of a death by a veridical phantasm, and then some hours afterwards a similar phantasm differing perhaps in detail, recurs.

Such is the case of Archdeacon Farler (i., p. 414), who *twice* during one night saw the dripping figure of a friend who, as it turned out, had been drowned during the previous day. Even the first appearance was several hours after the death, but this we might explain by the latency of the impression till a season of quiet. The second appearance may have been a kind of recrudescence of the first; but if the theory of latency be discarded, so that the *first* appearance (if more than a mere chance coincidence) is held to depend upon some energy excited by the deceased person after death, it would afford some ground for regarding the *second* appearance as also veridical. The figure in this case was once more seen a fortnight later, and on this occasion, as Archdeacon Farler informs me, in ordinary garb, with no special trace of accident.

A similar repetition occurs in seven other cases recorded in *Phantasms of the Living*.

Turning now to the cases where the phantasm is not repeated, but occurs some hours after death, let us take a few narratives where the interval of time is pretty certain, and consider how far the hypothesis of *latency* looks probable in each instance.

Where there is no actual hallucination, but only a feeling of

¹ The references in this and the two following pages are to *Phantasms of the Living*.

unique *malaise* or distress following at a few hours' interval on a friend's death at a distance, as in Archdeacon Wilson's case (i., p. 280), it is very hard to picture to ourselves what has taken place. Some injurious shock communicated to the percipient's brain at the moment of the agent's death may conceivably have slowly worked itself into consciousness. The delay may have been due, so to say, to physiological rather than to psychical causes.

Next take a case like that of Mrs. Wheatcroft (i., p. 420), or of Mrs. Evens (ii., p. 690), or Sister Bertha (i., p. 522), where a definite hallucination of sight or sound occurs some hours after the death, but in the middle of the night. It is in a case of this sort that we can most readily suppose that a "telepathic impact" received during the day has lain dormant until other excitations were hushed, and has externalised itself as a hallucination after the first sleep, just as when we wake from a first sleep some subject of interest or anxiety, which has been thrust out of our thoughts during the day, will often well upwards into consciousness with quite a new distinctness and force. But, on the other hand, in the case (for instance) of Mrs. Teale (ii., p. 693), there is a deferment of some eight hours, and then the hallucination occurs while the percipient is sitting wide awake in the middle of her family. And in one of the most remarkable dream-cases in our collection (given in Chapter IV.), Mrs. Storie's experience does not resemble the mere emergence of a latent impression. It is long and complex, and suggests some sort of clairvoyance; but if it be "telepathic clairvoyance," that is, a picture transferred from the decedent's mind, then it almost requires us to suppose that a *post-mortem* picture was thus transferred, a view of the accident and its consequences *fuller* than any which could have flashed through the dying man's mind during his moment of sudden and violent death from "the striking off of the top of the skull" by a railway train.

If once we assume that the deceased person's mind could

continue to act on living persons after his bodily death, then the confused horror of the series of pictures which were presented to Mrs. Storie's view—mixed, it should be said, with an element of *fresh departure* which there was nothing in the accident itself to suggest—would correspond well enough to what one can imagine a man's feelings a few hours after such a death to be. This is trespassing, no doubt, on hazardous ground; but if once we admit communication from the other side of death as a working hypothesis, we must allow ourselves to imagine something as to the attitude of the communicating mind, and the least violent supposition will be that that mind is still in part at least occupied with the same thoughts which last occupied it on earth. It is possible that there may be some interpretation of this kind for some of the cases where a funeral scene, or a dead body, is what the phantasm presents. There is a remarkable case (i., p. 265) where a lady sees the body of a well-known London physician—about ten hours after death—lying in a bare unfurnished room (a cottage hospital abroad). Here the description, as we have it, would certainly fit best with some kind of telepathic clairvoyance prolonged after death—some power on the deceased person's part to cause the percipient to share the picture which might at that moment be occupying his own mind.

It will be seen that these phenomena are not of so simple a type as to admit of our considering them from the point of view of *time-relations* alone. Whatever else, indeed, a "ghost" may be, it is probably one of the most complex phenomena in nature. It is a function of two unknown variables—the incarnate spirit's sensitivity and the discarnate spirit's capacity of self-manifestation.

There is a small group of cases¹ which I admit to be anomalous and non-evidential—for we cannot prove that they were more than subjective experiences—yet which certainly

¹ See *Phantasms of the Living*, vol. ii., p. 305; *Proceedings*, S.P.R., vol. viii., p. 180; *ibid.*, p. 194.

should not be lost, filling as they do a niche in our series otherwise as yet vacant. I refer to records which claim to represent the subjective sensations accompanying the transition from earthly to spiritual life.

If man's spirit is separated at death from his organism, there must needs be cases where that separation, although apparently, is not really complete. There must be subjective sensations corresponding to the objective external facts of apparent death and subsequent resuscitation. Nor need it surprise those who may have followed my general argument, if those subjective sensations should prove to be dreamlike and fantastic.

For it seems to me not improbable that the passage from one state to another may sometimes be accompanied with some temporary lack of adjustment between experiences taking place in such different environments—between the systems of symbolism belonging to the one and to the other state. But the reason why I refer to the cases in this place is that here we have perhaps our nearest possible approach to the sensations of the spirit which is endeavouring to manifest itself;—an inside view of a would-be apparition. The narratives suggest, moreover, that spirits recently freed from the body may enjoy a fuller perception of earthly scenes than it is afterwards possible to retain, and that thus the predominance of apparitions of the *recently* dead may be to some extent explained.

We have, indeed, very few cases where actual apparitions give evidence of any *continuity* in the knowledge possessed by a spirit of friends on earth. Such evidence is, naturally enough, more often furnished by automatic script or utterance. But there is one case¹ where a spirit is recorded as appearing repeatedly—in guardian-angel fashion—and especially as foreseeing and sympathising with the survivor's future marriage.

Less uncommon are the cases where an apparition, occurring

¹ See *Proceedings*, S.P.R., vol. x., pp. 387-91.

singly and not repeated, indicates a continued knowledge of the affairs of earth. That knowledge, indeed, runs mainly, as we shall presently see, in two directions. There is often knowledge of some circumstance connected with the deceased person's own death, as the appearance of his body after dissolution, or the place of its temporary deposit or final burial. And there is often knowledge of the impending or actual death of some friend of the deceased person. On the view here taken of the gradual passage from the one environment into the other, both these kinds of knowledge seem probable enough. I think it likely that some part of the consciousness after death may for some time be dreamily occupied with the physical scene. And similarly, when some surviving friend is gradually verging towards the same dissolution, the fact may be readily perceptible in the spiritual world. When the friend has actually died, the knowledge which his predecessor may have of his transition is knowledge appertaining to events of the next world as much as of this.

But apart from this information, acquired perhaps on the borderland between two states, apparitions do sometimes imply a perception of more definitely terrene events, such as the moral crises (as marriage, grave quarrels, or impending crimes) of friends left behind on earth.

I here give a case where a spirit seems to be aware of the impending death of a survivor.

The account, which I quote from *Proceedings*, S.P.R., vol. vi., p. 17, was sent in 1887 to the American Society for Psychological Research by Mr. F. G., of Boston. Professor Royce and Dr. Hodgson vouch for the high character and good position of the informants; and it will be seen that, besides the percipient himself, his father and brother are first-hand witnesses as regards the most important point,—the effect produced by a certain symbolic item in the phantom's aspect. Mr. G. writes :—

11th January, 1888.

SIR,—Replying to the recently published request of your Society for actual occurrences of psychical phenomena, I respectfully submit the following remarkable occurrence to the consideration of your distinguished Society, with the assurance that the event made a more powerful impression on my mind than the combined incidents of my whole life. I have never mentioned it outside of my family and a few intimate friends, knowing well that few would believe it, or else ascribe it to some disordered state of my mind at the time; but I well know I never was in better health or possessed a clearer head and mind than at the time it occurred.

In 1867 my only sister, a young lady of eighteen years, died suddenly of cholera in St. Louis, Mo. My attachment for her was very strong, and the blow a severe one to me. A year or so after her death the writer became a commercial traveller, and it was in 1876, while on one of my Western trips, that the event occurred.

I had “drummed” the city of St. Joseph, Mo., and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. My thoughts, of course, were about these orders, knowing how pleased my house would be at my success. I had not been thinking of my late sister, or in any manner reflecting on the past. The hour was high noon, and the sun was shining cheerfully into my room. While busily smoking a cigar and writing out my orders, I suddenly became conscious that some one was sitting on my left, with one arm resting on the table. Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face; and so sure was I that it was she, that I sprang forward in delight, calling her by name, and, as I did so, the apparition instantly vanished. Naturally, I was startled and dumbfounded, almost doubting my senses; but with the cigar in my mouth, and pen in hand, with the ink still moist on my letter, I satisfied myself I had not been dreaming and was wide awake. I was near enough to touch her, had it been a physical possibility, and noted her features, expression, and details of dress, etc. She appeared as if alive. Her eyes looked kindly and perfectly natural into mine. Her skin was

so life-like that I could see the glow or moisture on its surface, and, on the whole, there was no change in her appearance, otherwise than when alive.

Now comes the most remarkable *confirmation* of my statement, which cannot be doubted by those who know what I state actually occurred. This visitation, or whatever you may call it, so impressed me that I took the next train home, and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me, as he saw how earnestly I believed what I stated; but he, too, was amazed when later on I told them of a bright red line or *scratch* on the right-hand side of my sister's face, which I distinctly had seen. When I mentioned this my mother rose trembling to her feet and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face, she exclaimed that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death. She said she well remembered how pained she was to think she should have, unintentionally, marred the features of her dead daughter, and that, unknown to all, how she had carefully obliterated all traces of the slight scratch with the aid of powder, etc., and that she had never mentioned it to a human being from that day to this. In proof, neither my father nor any of our family had detected it, and positively were unaware of the incident, yet *I saw the scratch as bright as if just made*. So strangely impressed was my mother, that even after she had retired to rest she got up and dressed, came to me and told me *she knew* at least that I had seen my sister. A few weeks later my mother died, happy in her belief she would rejoin her favourite daughter in a better world.

In a further letter Mr. F. G. adds:—

There was nothing of a spiritual or ghostly nature in either the form or dress of my sister, she appearing perfectly natural, and dressed in clothing that she usually wore in life, and which was familiar to me. From her position at the table, I could only see her *from the waist up*, and her appearance and every-

thing she wore is indelibly photographed in my mind. I even had time to notice the collar and little breastpin she wore, as well as the comb in her hair, after the style then worn by young ladies. The dress had no particular association for me or my mother, no more so than others she was in the habit of wearing; but *to-day, while I have forgotten all her other dresses, pins, and combs*, I could go to her trunk (which we have just as she left it) and pick out the very dress and ornaments she wore when she appeared to me, so well do I remember it.

You are correct in understanding that I returned home earlier than I had intended, as it had such an effect on me that I could hardly think of any other matter; in fact, I abandoned a trip that I had barely commenced, and, ordinarily, would have remained on the road a month longer.

Mr. F. G. again writes to Dr. Hodgson, 23rd January, 1888:—

As per your request, I enclose a letter from my father which is endorsed by my brother, confirming the statement I made to them of the apparition I had seen. I will add that my father is one of the oldest and most respected citizens of St. Louis, Mo., a retired merchant, whose winter residence is at——, Ills., a few miles out by rail. He is now seventy years of age, but a remarkably well-preserved gentleman in body and mind, and a very learned man as well. As I informed you, he is slow to believe things that reason cannot explain. My brother, who indorses the statement, has resided in Boston for twelve years, doing business on —— Street, as per letter-head above, and the last man in the world to take stock in statements without good proof. The others who were present (including my mother) are now dead, or were then so young as to now have but a dim remembrance of the matter.

You will note that my father refers to the “scratch,” and it was this that puzzled all, even himself, and which we have never been able to account for, further than that in some mysterious way I had actually seen my sister *nine years after death*, and had particularly noticed and described to my parents and family this bright red scratch, and which, beyond all doubt in our minds, was unknown to a soul save my mother, who had accidentally caused it.

When I made my statement, all, of course, listened and were interested; but the matter would probably have passed with comments that it was a freak of memory had not I asked about the scratch, and the instant I mentioned it my mother was aroused as if she had received an electric shock, as she had kept it a secret from all, and *she alone* was able to explain it. My mother was a sincere Christian lady, who was for twenty-five years superintendent of a large infant class in her church, the Southern Methodist, and a directress in many charitable institutions, and was highly educated. No lady at the time stood higher in the city of St. Louis, and she was, besides, a woman of rare good sense.

I mention these points to give you an insight into the character and standing of those whose testimony, in such a case, is necessary.

(Signed) F. G.

From Mr. H. G. :—

—, ILLS., 20th January, 1888.

DEAR F.,—Yours of 16th inst. is received. In reply to your questions relating to your having seen our Annie, while at St. Joseph, Mo., I will state that I well remember the statement you made to family on your return home. I remember your stating how she looked in ordinary home dress, and particularly about the scratch (or red spot) on her face, which you could not account for, but which was fully explained by your mother. The spot was made while adjusting something about her head while in the casket, and covered with powder. All who heard you relate the phenomenal sight thought it was true. You well know how sceptical I am about things which reason cannot explain.

(Signed) H. G. (father).

I was present at the time and indorse the above.

(Signed) K. G. (brother).

The apparent *redness* of the scratch on the face of the apparition goes naturally enough with the look of life in the face. The phantom did not appear as a corpse, but as a blooming girl, and the scratch showed as it would have shown if made during life.

Dr. Hodgson visited Mr. F. G. later, and sent us the following notes of his interview :—

ST. LOUIS, MO., 16th April, 1890.

In conversation with Mr. F. G., now forty-three years of age, he says that there was a very special sympathy between his mother, sister, and himself.

When he saw the apparition he was seated at a small table, about two feet in diameter, and had his left elbow on the table. The scratch which he saw was on the right side of his sister's nose, about three-fourths of an inch long, and was a somewhat ragged mark. His home at the time of the incident was in St. Louis. His mother died within two weeks after the incident. His sister's face was hardly a foot away from his own. The sun was shining upon it through the open window. The figure disappeared like an instantaneous evaporation.

Mr. G. has had another experience, but of a somewhat different character. Last fall the impression persisted for some time of a lady friend of his, and he could not rid himself for some time of thoughts of her. He found afterwards that she died at the time of the curious persistence of his impression.

Mr. G. appears to be a first-class witness.

R. HODGSON.

I have ranked this case *primâ facie* as a perception by the spirit of her mother's approaching death. That coincidence is too marked to be explained away: the son is brought home in time to see his mother once more by perhaps the only means which would have succeeded; and the mother herself is sustained by the knowledge that her daughter loves and awaits her. I think that the very fact that the apparition was not that of the corpse with the dull mark on which the mother's regretful thoughts might dwell, but was that of the girl in health and happiness, with the symbolic *red* mark worn simply as a test of identity, goes far to show that it was not the *mother's* mind from whence that image came. As to the spirit's own knowledge of the fate of the body after death, there are other cases

which show, I think, that this specific form of *post-mortem* perception is not unusual.

However explained, the case is one of the best-attested, and in itself one of the most remarkable, that we possess.

I place next a small group of cases which have the interest of uniting cases of the type just recounted, where the spirit anticipates the friend's departure, with the group next to be considered, where the spirit welcomes the friend already departed from earth. This class forms at the same time a natural extension of the clairvoyance of the dying exemplified in some "reciprocal" cases (e.g. in the case of Miss W., where a dying aunt has a vision of her little niece who sees an apparition of her at the same time; see *Phantasms of the Living*, vol. ii., p. 253). Just as the approaching severance of spirit from body there aided the spirit to project its observation among incarnate spirits at a distance upon this earth, so in the type of case of which I now speak does the same approaching severance enable the dying person to see spirits who are already in the next world. It is not very uncommon for dying persons to say, or to indicate when beyond speech, that they see spirit friends apparently near them. But, of course, such vision becomes evidential only when the dying person is unaware that the friend whose spirit he sees has actually departed, or is just about to depart, from earth.¹

I turn, then, to cases where departed spirits manifest their knowledge that some friend who survived them has now passed on into their world. That such recognition and welcome does in fact take place, later evidence, drawn especially from trance-utterances, will give good ground to believe. Only rarely, however, will such welcome—taking place as it does in the spiritual world—be reflected by apparitions in *this*. When so reflected, it may take different forms, from an actual utterance of sympathy, as from a known departed friend, down

¹ See *Proceedings*, S.P.R., vol. iii., p. 93, and vol. xiv., p. 288.

to a mere silent presence, perhaps inexplicable except to those who happen to have known some long predeceased friend of the decedent's.

I quote here one of the most complete cases of this type, which was brought to us by the Census of Hallucinations.

From *Proceedings*, S.P.R., vol. x., pp. 380-82.

From Miss L. Dodson :—

September 14th, 1891.

On 5th June, 1887, a Sunday evening,¹ between eleven and twelve at night, being awake, my name was called three times. I answered twice, thinking it was my uncle, "Come in, Uncle George, I am awake," but the third time I recognised the voice as that of my mother, who had been dead sixteen years. I said, "Mamma!" She then came round a screen near my bedside with two children in her arms, and placed them in my arms and put the bedclothes over them and said, "Lucy, promise me to take care of them, for their mother is just dead". I said, "Yes, mamma". She repeated, "*Promise* me to take care of them". I replied, "Yes, I promise you"; and I added, "Oh, mamma, stay and speak to me, I am so wretched". She replied, "Not yet, my child," then she seemed to go round the screen again, and I remained, feeling the children to be still in my arms, and fell asleep. When I awoke there was nothing. Tuesday morning, 7th June, I received the news of my sister-in-law's death. She had given birth to a child three weeks before, which I did not know till after her death.

I was in bed, but not asleep, and the room was lighted by a gaslight in the street outside. I was out of health, and in anxiety about family troubles. My age was forty-two. I was quite alone. I mentioned the circumstance to my uncle the next morning. He thought I was sickening for brain fever. [I have had other experiences, but] only to the extent of having felt a hand laid on my head, and sometimes on my hands, at times of great trouble.

LUCY DODSON.

¹ We have ascertained that this date was a Sunday.

The collector, Mr. C. H. Cope, writes in answer to our questions:—

BRUSSELS, *October 17th*, 1891.

I have received replies from Miss Dodson to your inquiries.

(1) "Yes [I was] perfectly awake [at the time]."

(2) "Was she in anxiety about her sister-in-law?" "None whatever; I did not know a second baby had been born; in fact, had not the remotest idea of my sister-in-law's illness."

(3) "Did she think at the time that the words about the children's mother having just died referred to her sister-in-law? Had she two children?" "No, I was at a total loss to imagine whose children they were."

(4) "I was living in Albany Street, Regent's Park, at the time. My sister-in-law, as I heard afterwards, was confined at St. André (near Bruges), and removed to Bruges three days prior to her death. (*N.B.*—She had two children including the new-born baby.)"

(5) "My late uncle only saw business connections, and having no relations or personal friends in London, save myself, would not have been likely to mention the occurrence to any one."

Mr. Cope also sent us a copy of the printed announcement of the death, which Miss Dodson had received. It was dated, "Bruges, June 7th, 1887," and gave the date of death as June 5th. He quotes from Miss Dodson's letter to him, enclosing it, as follows: "[My friend], Mrs. Grange, tells me she saw [my sister-in-law] a couple of hours prior to her death, which took place about nine o'clock on the evening of June 5th, and it was between eleven and twelve o'clock the same night my mother brought me the two little children."

Professor Sidgwick writes:—

November 23rd, 1892.

I have just had an interesting conversation with Miss Dodson and her friend, Mrs. Grange.

Miss Dodson told me that she was not thinking of her brother or his wife at this time, as her mind was absorbed by

certain other matters. But the brother was an object of special concern to her, as her mother on her deathbed, in 1871, had specially charged her—and she had promised—to take care of the other children, especially this brother, who was then five years old. He had married in April, 1885, and she had not seen him since, though she had heard of the birth of his first child, a little girl, in January, 1886; and she had never seen his wife nor heard of the birth of the second child.

She is as sure as she can be that she was awake at the time of the experience. She knew the time by a clock in the room and also a clock outside. She heard this latter strike twelve afterwards, and the apparition must have occurred after eleven, because lights were out in front of the public-house. The children seemed to be with her a long time; indeed, they seemed to be still with her when the clock struck twelve. The room was usually light enough to see things in—e.g. to get a glass of water, etc.—owing to the lamp in the street, but the distinctness with which the vision was seen is not explicable by the real light. The children were of ages corresponding to those of her sister-in-law's children, i.e. they seemed to be a little girl and a baby newly born; the sex was not distinguished. She was not at all alarmed.

She heard from Mrs. Grange by letter, and afterwards orally from her brother, that her sister-in-law died between eight and nine the same night.

She never had any experience of the kind, or any hallucination at all before; but *since* she has occasionally felt a hand on her head in trouble.

Mrs. Grange told me that she was with the sister-in-law about an hour and a half before her death. She left her about seven o'clock, without any particular alarm about her; though she was suffering from inflammation after childbirth, and Mrs. Grange did not quite like her look; still her state was not considered alarming, by those who were attending on her. Then about 8.30 news came to Mrs. Grange in her own house that something had happened at the sister-in-law's. As it was only in the next street, Mrs. Grange put on her bonnet and went round to the house, and found she was dead. She then wrote and told Miss Dodson.

There is, then, a considerable group of cases where the departed spirit shows a definite knowledge of some fact connected with his own earth-life, his death, or subsequent events connected with that death.

In this connection I may refer again to Mrs. Storie's dream of the death of her brother in a railway accident, given in Chapter IV. While I think that Gurney was right—in the state of the evidence at the time *Phantasms of the Living* was written—in doing his best to bring this incident under the head of telepathic clairvoyance, I yet feel that the knowledge since gained makes it impossible for me to adhere to that view. I cannot regard the visionary scene as wholly reflected from the mind of the dying man. I cannot think, in the first place, that the vision of Mr. Johnstone—interpolated with seeming irrelevance among the details of the disaster—did only by accident coincide with the fact that that gentleman really *was* in the train, and with the further fact that it was *he* who communicated the fact of Mr. Hunter's death to Mr. and Mrs. Storie. I must suppose that the communicating intelligence was aware of Mr. Johnstone's presence, and at least guessed that upon him (as a clergyman) that task would naturally fall. Nor can I pass over as purely symbolic so important a part of the vision as the *second figure*, and the scrap of conversation, which seemed to be half-heard. I therefore consider that the case falls among those where a friend recently departed appears in company of some other friend, dead some time before.

We have thus seen the spirit occupied after death with various duties or engagements which it has incurred during life on earth. Such ties seem to prompt or aid its action upon its old surroundings. And here an important reflection occurs. Can we *prepare* such a tie for the departing spirit? Can we create for it some welcome and helpful train of association which may facilitate the self-manifestation which many souls appear to desire? I believe that we can to some

extent do this. At an early stage of our collection, Edmund Gurney was struck by the unexpectedly large proportion of cases where the percipient informed us that there had been a *compact* between himself and the deceased person that whichever passed away first should try to appear to the other. "Considering," he adds, "what an extremely small number of persons make such a compact, compared with those who do not, it is difficult to resist the conclusion that its existence has a certain efficacy."

Let us now review the compact-cases given in *Phantasms of the Living* and consider how far they seem to indicate *ante-mortem* or *post-mortem* communication. The twelve cases there recorded are such as fell, or may have fallen, within twelve hours of the death. In three of these cases, the agent whose phantasm appeared was certainly still alive. In most of the other cases the exact time relation is obscure; in a few of them there is strong probability that the agent was already dead. The inference will be that the existence of a promise or compact may act effectively both on the subliminal self before death and also probably on the spirit after death.

One specially impressive characteristic of apparitions (as has been already remarked) is their occasional *collectivity*—the fact that more percipients than one sometimes see or hear the phantasmal figure or voice simultaneously. It is natural to ask whether this characteristic—in my view so important—is found to accompany especially the higher, more intelligent manifestations.

I cannot find that this is so. On the contrary, it is, I think, in cases of mere *haunting* that we oftenest find that the figure is seen by several persons at once, or else (a cognate phenomenon) by several persons successively. I know not how to explain this apparent tendency. Could we admit the underlying assumptions, it would suit the view that the "haunting" spirits are "earthbound," and thus somehow nearer to matter than spirits more exalted. Yet instances of collectivity are

scattered through all classes of apparitions; and the irregular appearance of a characteristic which seems to us so fundamental affords another lesson how great may be the variety of inward mechanism in cases which to us might seem constructed on much the same type.

In the case which I shall now cite the deceased person's image is seen simultaneously by several members of his own household, in his own house. Note the analogy to a collective crystal vision.

The account is taken from *Phantasms of the Living*, vol. ii., p. 213. It is given by Mr. Charles A. W. Lett, of the Military and Royal Naval Club, Albemarle Street, W.

December 3rd, 1885.

On the 5th April, 1873, my wife's father, Captain Towns, died at his residence, Cranbrook, Rose Bay, near Sydney, N. S. Wales. About six weeks after his death my wife had occasion, one evening about nine o'clock, to go to one of the bedrooms in the house. She was accompanied by a young lady, Miss Berthon, and as they entered the room—the gas was burning all the time—they were amazed to see, reflected as it were on the polished surface of the wardrobe, the image of Captain Towns. It was barely half figure, the head, shoulders, and part of the arms only showing—in fact, it was like an ordinary medallion portrait, but life-size. The face appeared wan and pale, as it did before his death, and he wore a kind of grey flannel jacket, in which he had been accustomed to sleep. Surprised and half-alarmed at what they saw, their first idea was that a portrait had been hung in the room, and that what they saw was its reflection; but there was no picture of the kind.

Whilst they were looking and wondering, my wife's sister, Miss Towns, came into the room, and before either of the others had time to speak she exclaimed, "Good gracious! Do you see Papa?" One of the housemaids happened to be passing downstairs at the moment, and she was called in, and asked if she saw anything, and her reply was, "Oh, miss! the master", Graham—Captain Towns' old body servant—was

then sent for, and he also immediately exclaimed, "Oh, Lord save us! Mrs. Lett, it's the Captain!" The butler was called, and then Mrs. Crane, my wife's nurse, and they both said what they saw. Finally, Mrs. Towns was sent for, and, seeing the apparition, she advanced towards it with her arm extended as if to touch it, and as she passed her hand over the panel of the wardrobe the figure gradually faded away, and never again appeared, though the room was regularly occupied for a long time after.

These are the simple facts of the case, and they admit of no doubt; no kind of intimation was given to any of the witnesses; the same question was put to each one as they came into the room, and the reply was given without hesitation by each. It was by the merest accident that I did not see the apparition. I was in the house at the time, but did not hear when I was called.

C. A. W. LETT.

We, the undersigned, having read the above statement, certify that it is strictly accurate, as we both were witnesses of the apparition.

SARA LETT.

SIBBIE SMYTH (*nee* TOWNS).

Gurney writes:—

Mrs. Lett assures me that neither she nor her sister ever experienced a hallucination of the senses on any other occasion. She is positive that the recognition of the appearance on the part of each of the later witnesses was *independent*, and not due to any suggestion from the persons already in the room.

In another case (*Phantasms of the Living*, vol. i., p. 212), the dead wife loiters round her husband's tomb, where she is seen by a gardener who had been in her employ, and who is unaware of her death.

In this case the apparition was seen about seven and a half hours after the death. This, as Gurney remarked, makes it very difficult to regard the case as a telepathic impression transmitted at the moment of death, and remaining latent in the mind of the percipient. The incident suggests rather that

Bard, the gardener, had come upon Mrs. de Fréville's spirit, so to say, unawares. One cannot imagine that she specially wished him to see her. Rather this seems a rudimentary *haunting*—an incipient lapse into those aimless, perhaps unconscious, reappearances in familiar spots which may persist (as it would seem) for many years after death.

A somewhat similar case is that of Colonel Crealock (in *Proceedings*, S.P.R., vol. v., p. 432) where a soldier who had been dead some hours was seen by his superior officer in camp at night rolling up and taking away his bed.

It is, indeed, mainly by dwelling on these intermediate cases, between a message-bringing apparition and a purposeless haunt, that we have most hope of understanding the typical haunt which, while it has been in a sense the most popular of all our phenomena, is yet to the careful inquirer one of the least satisfactory. One main evidential difficulty generally lies in identifying the haunting figure, in finding anything to connect the history of the house with the vague and often various sights and sounds which perplex or terrify its flesh-and-blood inhabitants. We must, at any rate, rid ourselves of the notion that some great crime or catastrophe is always to be sought as the groundwork of a haunt of this kind. To that negative conclusion our cases concordantly point us. The apparition is most often seen by a stranger, several months after the death, with no apparent reason for its appearance at that special time. This last point is of interest in considering the question whether the hallucinatory picture could have been projected from any still incarnate mind. In one case—the vision of the Bishop of St. Briec (given in *Proceedings*, S.P.R., vol. v., p. 460), there *was* such a special reason—the Bishop's body, unknown to the percipient, was at that moment being buried at the distance of a few miles. Mr. Podmore suggests that it was from the minds of the living mourners that the Bishop's phantasm was generated. That hypothesis may have its portion of truth; the surrounding

emotion may have been one of the factors which made the apparition possible. But the assumption that it was the only admissible factor—that the departed Bishop's own possible agency must be set aside altogether—lands us, I think, in difficulties greater than those which we should thus escape. The reader who tries to apply it to the apparitions quoted in my earlier groups will find himself in a labyrinth of complexity. Still more will this be the case in dealing with the far fuller and more explicit *motor* communications, by automatic writing or speech, which we shall have to discuss in the two next chapters. Unless the actual evidence be disallowed in a wholesale manner, we shall be forced, I think, to admit the continued action of the departed as a main element in these apparitions.

I do not say as the *only* element. I myself hold, as already implied, that the thought and emotion of living persons does largely intervene, as aiding or conditioning the independent action of the departed. I even believe that it is possible that, say, an intense fixation of my own mind on a departed spirit may aid that spirit to manifest at a special moment—and not even to me, but to a percipient more sensitive than myself.

But now we are confronted by another possible element in these vaguer classes of apparitions, harder to evaluate even than the possible action of incarnate minds. I mean the possible *results* of past mental action, which, for aught we know, may persist in some perceptible manner, without fresh reinforcement, just as the results of past bodily action persist. This question leads to the still wider question of *retrocognition*, and of the relation of psychical phenomena to *time* generally—a problem whose discussion cannot be attempted here.¹ Yet we must remember that such possibilities exist; they may

¹ For a discussion of this problem, illustrated by a large number of cases, see my article on "Retrocognition and Precognition" in the *Proceedings*, S.P.R., vol. xi., pp. 334-593.

explain certain phenomena into which little of fresh intelligence seems to enter, as, for instance, the alleged persistence, perhaps for years, of meaningless sounds in a particular room or house.

And since we are coming now to cases into which this element of meaningless sound will enter, it seems right to begin their discussion with a small group of cases where there is evidence for the definite agency of some dying or deceased person in connection with inarticulate sounds, or I should rather say of the *connection* of some deceased person with the sounds; since the best explanation may perhaps be that they are *sounds of welcome*—before or after actual death—corresponding to those *apparitions of welcome* which we have already mentioned. One of our cases (see *Phantasms of the Living*, vol. ii., p. 639) is remarkable in that the auditory hallucination—a sound as of female voices gently singing—was heard by five persons, by four of them, as it seems, independently, and in two places, on different sides of the house. At the same time, one person—the Eton master whose mother had just died, and who was therefore presumably in a frame of mind more prone to hallucination than the physician, matron, friend, or servants who actually did hear the singing—himself heard nothing at all. In this case the physician felt no doubt that Mrs. L. was actually dead; and in fact it was during the laying out of the body that the sounds occurred. The point on which I would here lay stress is that phantasmal sounds—even non-articulate sounds—may be as clear a manifestation of personality as phantasmal figures. In some of the cases of this class we see apparent attempts of various kinds to simulate sounds such as men and women—or manufactured, as opposed to natural, objects—are accustomed to produce. To claim this humanity, to indicate this intelligence, seems the only motive of sounds of this kind.

These sounds, in their rudimentary attempt at showing intelligence, are about on a level with the exploits of the

"Poltergeist," where coals are thrown about, water spilt, and so forth. Poltergeist phenomena, however, seldom coincide with the ordinary phenomena of a haunt. We have one remarkable case (*Journal*, S.P.R., vol. ix., pp. 280-84) where Poltergeist phenomena coincide with a death, and a few cases where they are supposed to follow on a death; but, as a rule, where figures appear there are no movements; and where there are movements no apparition is seen. If alleged Poltergeist phenomena are always fraudulent, there would be nothing to be surprised at here. If, as I suspect, they are sometimes genuine, their dissociation from visual hallucinations may sometimes afford us a hint of value.

But after Poltergeists have been set aside,—after a severe line has been drawn excluding all those cases (in themselves singular enough) where the main phenomena observed consist of non-articulate sounds,—there remains a great mass of evidence to haunting,—that is, broadly speaking, to the fact that there are many houses in which more than one person has independently seen phantasmal figures, which usually, though not always, bear at least some resemblance to each other. The facts thus badly stated are beyond dispute. Their true interpretation is a very difficult matter. Mrs. Sidgwick gives four hypotheses, which I must quote at length as the first serious attempt ever made (so far as I know) to collect and face the difficulties of this problem, so often, but so loosely, discussed through all historical times. (From *Proceedings*, S.P.R., vol. iii., pp. 146-48.)

"I will, therefore, proceed briefly to state and discuss the only four theories that have occurred to me.

"The two which I will take first in order assume that the apparitions are due to the agency or presence of the spirits of deceased men.

"There is first the popular view, that the apparition is something belonging to the external world—that, like ordinary matter, it occupies and moves through space, and would be in

the room whether the percipient were there to see it or not. This hypothesis involves us in many difficulties, of which one serious one—that of accounting for the clothes of the ghost—has often been urged, and never, I think, satisfactorily answered. Nevertheless, I am bound to admit that there is some little evidence tending to suggest this theory. For instance, in the account,¹ of which I have given an abstract, of the weeping lady who has appeared so frequently in a certain house, the following passage occurs:—‘They went after it (the figure) together into the drawing-room; it then came out, and went down the aforesaid passage (leading to the kitchen), but was the next minute seen by another Miss [M.] . . . come up the outside steps from the kitchen. On this particular day, Captain [M.’s] married daughter happened to be at an upstairs window . . . and independently saw the figure continue her course across the lawn and into the orchard.’ A considerable amount of clear evidence to the appearance of ghosts to independent observers in successive points in space would certainly afford a strong argument for their having a definite relation to space; but in estimating evidence of this kind it would be necessary to know how far the observer’s attention had been drawn to the point in question. If it had been a real woman whom the Miss [M.’s] were observing, we should have inferred, with perfect certainty, from our knowledge that she could not be in two places at once, that she had been successively, in a certain order, in the places where she was seen by the three observers. If they had noted the moments at which they saw her, and, comparing notes afterwards, found that according to these notes they had all seen her at the same time, or in some other order to that inferred, we should still feel absolute confidence in our inference, and should conclude that there must be something wrong about the watches or the notes. From association of ideas, it would be perfectly natural to make the same inference

¹ See p. 227.

in the case of a ghost which looks exactly like a woman. But in the case of the ghost the inference would not be legitimate because, unless the particular theory of ghosts which we are discussing be true, there is no reason, so far as we know, why it should not appear in two or more places at once. Hence, in the case of the ghost, a well-founded assurance that the appearances were successive would require a careful observation of the times, which, so far as I know, has never been made. On the whole, therefore, I must dismiss the popular theory as not having, in my opinion, even a *primâ facie* ground for serious consideration.

“The theory that I will next examine seems to me decidedly more plausible, from its analogy to the conclusion to which I am brought by the examination of the evidence for phantasms of the living. This theory is that the apparition has no real relation to the external world, but is a hallucination caused in some way by some communication, without the intervention of the senses, between the disembodied spirit and the percipient, its form depending on the mind either of the spirit or of the percipient, or of both. In the case of haunted houses, however, a difficulty meets us that we do not encounter, or at least rarely encounter, in applying a similar hypothesis to explain phantasms of the living, or phantasms of the dead other than fixed local ghosts. In these cases we have generally to suppose a simple *rapport* between mind and mind, but in a haunted house we have a *rapport* complicated by its apparent dependence on locality. It seems necessary to make the improbable assumption, that the spirit is interested in an entirely special way in a particular house (though possibly this interest may be of a subconscious kind), and that his interest in it puts him into connection with another mind, occupied with it in the way that that of a living person actually there must consciously or unconsciously be, while he does not get into similar communication with the same, or with other persons elsewhere.

“If, notwithstanding these difficulties, it be true that haunting is due in any way to the agency of deceased persons, and conveys a definite idea of them to the percipients through the resemblance to them of the apparition, then, by patiently continuing our investigations, we may expect, sooner or later, to obtain a sufficient amount of evidence to connect clearly the commencement of hauntings with the death of particular persons, and to establish clearly the likeness of the apparition to those persons. The fact that almost everybody is now photographed ought to be of material assistance in obtaining evidence of this latter kind.

“My third theory dispenses with the agency of disembodied spirits, but involves us in other and perhaps equally great improbabilities. It is that the first appearance is a purely subjective hallucination, and that the subsequent similar appearances, both to the original percipient and to others, are the result of the first appearance; unconscious expectancy causing them in the case of the original percipient, and some sort of telepathic communication from the original percipient in the case of others. In fact, it assumes that a tendency to a particular hallucination is in a way infectious. If this theory be true, I should expect to find that the apparently independent appearances after the first depended on the percipient's having had some sort of intercourse with some one who had seen the ghost before, and that any decided discontinuity of occupancy would stop the haunting. I should also expect to find, as we do in one of the cases I have quoted, that sometimes the supposed ghost would follow the family from one abode to another, appearing to haunt them rather than any particular house.

“The fourth theory that I shall mention is one which I can hardly expect to appear plausible, and which, therefore, I only introduce because I think that it corresponds best to a certain part of the evidence;—and, as I have already said, considering the altogether tentative way in which we are inevitably dealing

with this obscure subject, it is as well to express definitely every hypothesis which an impartial consideration of the facts suggests. It is that there is something in the actual building itself—some subtle physical influence—which produces in the brain that effect which, in its turn, becomes the cause of a hallucination. It is certainly difficult on this hypothesis alone to suppose that the hallucinations of different people would be similar, but we might account for this by a combination of this hypothesis and the last. The idea is suggested by the case, of which I have given an abstract, where the haunting continued through more than one occupancy, but changed its character; and if there be any truth in the theory, I should expect in time to obtain a good deal more evidence of this kind, combined with evidence that the same persons do not as a rule encounter ghosts elsewhere. I should also expect evidence to be forthcoming supporting the popular idea that repairs and alterations of the building sometimes cause the haunting to cease.”

These hypotheses—none of which, as Mrs. Sidgwick expressly states, seemed to herself satisfactory—did nevertheless, I think, comprise all the deductions which could reasonably be made from the evidence as it at that time stood. A few modifications, which the experience of subsequent years has led me to introduce, can hardly be said to afford further *explanation*, although they state the difficulties in what now seems to me a more hopeful way.

In the first place then—as already explained in Chapter VI.—I in some sense fuse into one Mrs. Sidgwick’s two first hypotheses by my own hypothesis of actual presence, actual spatial changes induced in the spiritual, but not in the material world. I hold that when the phantasm is discerned by more than one person at once (and on some other, but not all other occasions) it is actually effecting a change in that portion of space where it is perceived, although not, as a rule,

in the matter which occupies that place. It is, therefore, not optically nor acoustically perceived ; perhaps no rays of light are reflected nor waves of air set in motion ; but an unknown form of supernormal perception, not necessarily acting through the sensory end-organs, comes into play. In the next place, I am inclined to lay stress on the parallel between these narratives of haunting and certain phantasms of the living which I have already discussed. In each case, as it seems to me, there is an involuntary detachment of some element of the spirit, probably with no knowledge thereof at the main centre of consciousness. Those "haunts by the living," as they may be called, where, for instance, a man is seen phantasmally standing before his own fireplace, seem to me to be repeated, perhaps more readily, after the spirit is freed from the flesh.

Again, I think that the curious question as to the influence of certain *houses* in generating apparitions may be included under the broader heading of Retrocognition. That is to say, we are not here dealing with a special condition of certain houses, but with a branch of the wide problem as to the relation of supernormal phenomena to *time*. Manifestations which occur in haunted houses depend, let us say, on something which has taken place a long time ago. In what way do they depend on that past event? Are they a sequel, or only a residue? Is there fresh operation going on, or only fresh perception of something already accomplished? Or can we in such a case draw any real distinction between a continued action and a continued perception of a past action? The closest parallel, as it seems to me, although not at first sight an obvious one, lies between these phenomena of haunting, these persistent sights and sounds, and certain phenomena of crystal-vision and of automatic script, which also seem to depend somehow upon long-past events,—to be their sequel or their residue. One specimen case I give where the connection of the haunting apparition with a

certain person long deceased may be maintained with more than usual plausibility.

The following case is in some respects one of the most remarkable and best authenticated instances of "haunting" on record, although, as will be seen, the evidence for the identity of the apparition is inconclusive. The case was fully described in a paper entitled "Record of a Haunted House," by Miss R. C. Morton, in *Proceedings*, S.P.R., vol. viii., pp. 311-32. Besides the account of the principal percipient, Miss R. C. Morton, the paper contains independent first-hand statements from six other witnesses,—a friend, Miss Campbell, a sister and brother of Miss Morton's who lived in the house, a married sister who visited there, and two former servants; also plans of the whole house. For the full details I must refer the reader to the original paper; I have space here only for abbreviated extracts from Miss Morton's account.

An account of the case first came into my hands in December, 1884, and this with Miss Morton's letters to her friend, Miss Campbell, are the earliest written records. On May 1st, 1886, I called upon Captain Morton at the "haunted house," and afterwards visited him at intervals, and took notes of what he told me. I also saw Miss Morton and Miss E. Morton, and the two former servants whose accounts are given in Miss Morton's paper. The phenomena as seen or heard by all the witnesses were very uniform in character, even in the numerous instances where there had been no previous communication between the percipients. Miss Morton is a lady of scientific training, and was at the time her account was written (in April, 1892) preparing to be a physician. The name "Morton" is substituted for the real family name. With that exception the names and initials are the true ones.

After describing the house and garden, Miss Morton proceeds :—

It was built about the year 1860; the first occupant was Mr. S., an Anglo-Indian, who lived in it for about sixteen

years. During this time, in the month of August, year uncertain, he lost his wife, to whom he was passionately attached, and to drown his grief took to drinking. About two years later, Mr. S. married again. His second wife, a Miss I. H., was in hopes of curing him of his intemperate habits, but instead she also took to drinking, and their married life was embittered by constant quarrels, frequently resulting in violent scenes. The chief subjects of dispute were the management of the children (two girls, and either one or two boys, all quite young) of the first Mrs. S., and the possession of her jewellery, to preserve which for her children, Mr. S. had some of the boards in the small front sitting-room taken up by a local carpenter and the jewels inserted in the receptacle so formed. Finally, a few months before Mr. S.'s death, on July 14th, 1876, his wife separated from him and went to live in Clifton. She was not present at the time of his death, nor, as far as is known, was she ever at the house afterwards. She died on September 23rd, 1878.

After Mr. S.'s death the house was bought by Mr. L., an elderly gentleman, who died rather suddenly within six months of going into it. The house then remained empty for some years—probably four.

During this time there is no direct evidence of haunting, but when inquiry was made later on much hearsay evidence was brought forward. In April, 1882, the house was let by the representatives of the late Mr. L. to Captain Morton, and it is during his tenancy (not yet terminated) that the appearances recorded have taken place.

The family consists of Captain M. himself; his wife, who is a great invalid; neither of whom saw anything; a married daughter, Mrs. K., then about twenty-six, who was only a visitor from time to time, sometimes with, but more often without, her husband; four unmarried daughters, myself, then aged nineteen, who was the chief percipient and now give the chief account of the apparition; E. Morton, then aged eighteen; L. and M. Morton, then fifteen and thirteen; two sons, one of sixteen, who was absent during the greater part of the time when the apparition was seen; the other, then six years old.

My father took the house in March, 1882, none of us having

then heard of anything unusual about the house. We moved in towards the end of April, and it was not until the following June that I first saw the apparition.

I had gone up to my room, but was not yet in bed, when I heard someone at the door, and went to it, thinking it might be my mother. On opening the door, I saw no one; but on going a few steps along the passage, I saw the figure of a tall lady, dressed in black, standing at the head of the stairs. After a few moments she descended the stairs, and I followed for a short distance, feeling curious what it could be. I had only a small piece of candle, and it suddenly burnt itself out; and being unable to see more, I went back to my room.

The figure was that of a tall lady, dressed in black of a soft woollen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then; but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead, and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down a portion of a widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. There was no cap on the head but a general effect of blackness suggests a bonnet, with a long veil or a hood.

During the next two years—from 1882 to 1884—I saw the figure about half-a-dozen times; at first at long intervals, and afterwards at shorter, but I only mentioned these appearances to one friend, who did not speak of them to any one. During this period, as far as we know, there were only three appearances to any one else.

1. In the summer of 1882 to my sister, Mrs. K., when the figure was thought to be that of a Sister of Mercy who had called at the house, and no further curiosity was aroused. She was coming down the stairs rather late for dinner at 6.30, it being then quite light, when she saw the figure cross the hall in front of her, and pass into the drawing-room. She then asked the rest of us, already seated at dinner, "Who was that Sister of Mercy whom I have just seen going into the drawing-room?" She was told there was no such person, and a servant was sent to look; but the drawing-room was empty

and she was sure no one had come in. Mrs. K. persisted that she had seen a tall figure in black, with some white about it; but nothing further was thought of the matter.

2. In the autumn of 1883 it was seen by the housemaid about 10 P.M., she declaring that some one had got into the house, her description agreeing fairly with what I had seen; but as on searching no one was found, her story received no credit.

3. On or about 18th December, 1883, it was seen in the drawing-room by my brother and another little boy. They were playing outside on the terrace when they saw the figure in the drawing-room close to the window, and ran in to see who it could be that was crying so bitterly. They found no one in the drawing-room, and the parlour-maid told them that no one had come into the house.

After the first time, I followed the figure several times downstairs into the drawing-room, where she remained a variable time, generally standing to the right hand side of the bow window. From the drawing-room she went along the passage towards the garden door, where she always disappeared.

The first time I spoke to her was on 29th January, 1884. "I opened the drawing-room door softly and went in, standing just by it. She came in past me and walked to the sofa and stood still there, so I went up to her and asked her if I could help her. She moved, and I thought she was going to speak, but she only gave a slight gasp and moved towards the door. Just by the door I spoke to her again, but she seemed as if she were quite unable to speak. She walked into the hall, then by the side door she seemed to disappear as before." (Quoted from a letter written on 31st January.) In May and June, 1884, I tried some experiments, fastening strings with marine glue across the stairs at different heights from the ground—of which I give a more detailed account later on.

I also attempted to touch her, but she always eluded me. It was not that there was nothing there to touch, but that she always seemed to be *beyond* me, and if followed into a corner, simply disappeared.

During these two years the only *noises* I heard were those of slight pushes against my bedroom door, accompanied by footsteps; and if I looked out on hearing these sounds, I

invariably saw the figure. "Her footstep is very light, you can hardly hear it, except on the linoleum, and then only like a person walking softly with thin boots on." (Letter on 31st January, 1884.) The appearances during the next two months—July and August, 1884—became much more frequent; indeed they were then at their maximum, from which time they seem gradually to have decreased, until now they seem to have ceased.

Of these two months I have a short record in a set of journal letters written at the time to a friend. On 21st July, I find the following account. "I went into the drawing-room, where my father and sisters were sitting about nine in the evening, and sat down on a couch close to the bow window. A few minutes after, as I sat reading, I saw the figure come in at the open door, cross the room and take up a position close behind the couch where I was. I was astonished that no one else in the room saw her, as she was so very distinct to me. My youngest brother, who had before seen her, was not in the room. She stood behind the couch for about half-an-hour, and then as usual walked to the door. I went after her, on the excuse of getting a book, and saw her pass along the hall, until she came to the garden door, where she disappeared. I spoke to her as she passed the foot of the stairs, but she did not answer, although as before she stopped and seemed as though *about* to speak." On 31st July, some time after I had gone up to bed, my second sister E., who had remained downstairs talking in another sister's room, came to me saying that some one had passed her on the stairs. I tried then to persuade her that it was one of the servants, but next morning found it could not have been so, as none of them had been out of their rooms at that hour, and E.'s more detailed description tallied with what I had already seen.

On the night of 1st August, I again saw the figure. I heard the footsteps outside on the landing about 2 A.M. I got up at once, and went outside. She was then at the end of the landing at the top of the stairs, with her side view towards me. She stood there some minutes, then went downstairs, stopping again when she reached the hall below. I opened the drawing-room door and she went in, walked across the room to the couch in the bow window, stayed there a little, then came out

of the room, went along the passage, and disappeared by the garden door. I spoke to her again, but she did not answer.

On the night of 2nd August the footsteps were heard by my three sisters and by the cook, all of whom slept on the top landing—also by my married sister, Mrs. K., who was sleeping on the floor below. They all said the next morning that they had heard them very plainly pass and repass their doors. The cook was a middle-aged and very sensible person; on my asking her the following morning if any of the servants had been out of their rooms the night before, after coming up to bed, she told me that she had heard these footsteps before, and that she had seen the figure on the stairs one night when going down to the kitchen to fetch hot water after the servants had come up to bed. She described it as a lady in widow's dress, tall and slight, with her face hidden in a handkerchief held in her right hand. Unfortunately we have since lost sight of this servant; she left us about a year afterwards on her mother's death, and we cannot now trace her. She also saw the figure outside the kitchen windows on the terrace-walk, she herself being in the kitchen; it was then about eleven in the morning, but having no note of the occurrence, I cannot now remember whether this appearance was subsequent to the one above mentioned.

These footsteps are very characteristic, and are not at all like those of any of the people in the house; they are soft and rather slow, though decided and even. My sisters would not go out on the landing after hearing them pass, nor would the servants, but each time when I have gone out after hearing them, I have seen the figure there.

On 5th August, I told my father about her and what we had seen and heard. He was much astonished, not having seen or heard anything himself at that time—neither then had my mother, but she is slightly deaf, and is an invalid. He made inquiries of the landlord (who then lived close by) as to whether he knew of anything unusual about the house, as he had himself lived in it for a short time, but he replied that he had only been there for three months, and had never seen anything unusual. . . .

On the evening of 11th August, we were sitting in the drawing-room with the gas lit but the shutters not shut, the

light outside getting dusk, my brothers and a friend having just given up tennis, finding it too dark ; my eldest sister, Mrs. K., and myself both saw the figure on the balcony outside, looking in at the window. She stood there some minutes, then walked to the end and back again, after which she seemed to disappear. She soon after came into the drawing-room, when I saw her, but my sister did not. The same evening my sister E. saw her on the stairs as she came out of a room on the upper landing.

The following evening, 12th August, while coming up the garden, I walked towards the orchard, when I saw the figure cross the orchard, go along the carriage drive in front of the house, and in at the open side door, across the hall and into the drawing-room, I following. She crossed the drawing-room and took up her usual position behind the couch in the bow window. My father came in soon after, and I told him she was there. He could not see the figure, but went up to where I showed him she was. She then went swiftly round behind him, across the room, out of the door, and along the hall, disappearing as usual near the garden door, we both following her. We looked out into the garden, having first to unlock the garden door, which my father had locked as he came through, but saw nothing of her.

On 12th August, about 8 P.M., and still quite light, my sister E. was singing in the back drawing-room. I heard her stop abruptly, come out into the hall, and call me. She said she had seen the figure in the drawing-room close behind her as she sat at the piano. I went back into the room with her and saw the figure in the bow window in her usual place. I spoke to her several times, but had no answer. She stood there for about ten minutes or a quarter of an hour ; then went across the room to the door, and along the passage, disappearing in the same place by the garden door.

My sister M. then came in from the garden, saying she had seen her coming up the kitchen steps outside. We all three then went out into the garden, when Mrs. K. called out from a window on the first storey that she had just seen her pass across the lawn in front and along the carriage drive towards the orchard. This evening, then, altogether four people saw her. My father was then away, and my youngest brother was out.

On the morning of 14th August, the parlour-maid saw her in the dining-room, about 8.30 A.M., having gone into the room to open the shutters. The room is very sunny, and even with all the shutters closed it is quite light, the shutters not fitting well, and letting sunlight through the cracks. She had opened one shutter, when, on turning round, she saw the figure cross the room. We were all on the look-out for her that evening, but saw nothing; in fact, whenever we had made arrangements to watch, and were especially expecting her, we never saw anything. This servant, who afterwards married, was interviewed by Mr. Myers at her own house. . . .

On August 19th we all went to the seaside, and were away a month, leaving three servants in the house.

When we came back they said that they had heard footsteps and noises frequently, but as the stair-carpet was up part of the time and the house was empty, many of these noises were doubtless due to natural causes, though by them attributed to the figure.

The cook also spoke of seeing the figure in the garden, standing by a stone vase on the lawn behind the house.

During the rest of that year and the following, 1885, the apparition was frequently seen through each year, especially during July, August, and September. In these months the three deaths took place, viz.: Mr. S. on July 14th, 1876; the first Mrs. S. in August, and the second Mrs. S. on September 23rd.

The apparitions were of exactly the same type, seen in the same places and by the same people, at varying intervals.

The footsteps continued, and were heard by several visitors and new servants who had taken the places of those who had left, as well as by myself, four sisters and brother; in all by about twenty people, many of them not having previously heard of the apparitions or sounds.

Other sounds were also heard in addition which seemed gradually to increase in intensity. They consisted of walking up and down on the second-floor landing, of bumps against the doors of the bedrooms, and of the handles of the doors turning. . . .

During this year, at Mr. Myers's suggestion, I kept a photographic camera constantly ready to try to photograph the figure,

but on the few occasions I was able to do so, I got no result ; at night, usually only by candle-light, a long exposure would be necessary for so dark a figure, and this I could not obtain. I also tried to communicate with the figure, constantly speaking to it and asking it to make signs, if not able to speak, but with no result. I also tried especially to *touch* her, but did not succeed. On cornering her, as I did once or twice, she disappeared.

Some time in the summer of this year (1886), Mrs. Twining, our regular charwoman, saw the figure, while waiting in the hall at the door leading to the kitchen stairs, for her payment. Until it suddenly vanished from her sight, as no real figure could have done, she thought it was a lady visitor who had mistaken her way. Mr. Myers interviewed her on December 29th, 1889, and has her separate account.

On one night in July, 1886 (my father and I being away from home), my mother and her maid heard a loud noise in an unoccupied room over their heads. They went up, but seeing nothing and the noise ceasing, they went back to my mother's room on the first storey. They then heard loud noises from the morning-room on the ground floor. They then went half-way downstairs, when they saw a bright light in the hall beneath. Being alarmed, they went up to my sister E., who then came down, and they all three examined the doors, windows, etc., and found them all fastened as usual. My mother and her maid then went to bed. My sister E. went up to her room on the second storey, but as she passed the room where my two sisters L. and M. were sleeping, they opened their door to say that they had heard noises, and also seen what they described as the *flame* of a candle, without candle or hand visible, cross the room diagonally from corner to door. Two of the maids opened the doors of their two bedrooms, and said that they had also heard noises ; they all five stood at their doors with their lighted candles for some little time. They all heard steps walking up and down the landing between them ; as they passed they felt a sensation which they described as "a cold wind," though their candles were not blown about. They *saw* nothing. The steps then descended the stairs, re-ascended, again descended, and did not return.

In the course of the following autumn we heard traditions of earlier haunting, though, unfortunately, in no case were we able to get a first-hand account. . . .

We also now heard from a carpenter who had done jobs in the house in Mrs. S.'s time, that Mrs. S. had wished to possess herself of the first Mrs. S.'s jewels. Her husband had called him in to make a receptacle under the boards in the morning-room on the ground floor, in which receptacle he placed the jewels, and then had it nailed down and the carpet replaced. The carpenter showed us the place. My father made him take up the boards; the receptacle was there, but empty. . . .

During the next two years, 1887 to 1889, the figure was very seldom seen, though footsteps were heard; the louder noises had gradually ceased. From 1889 to the present, 1892, so far as I know, the figure has not been seen at all; the lighter footsteps lasted a little longer, but even they have now ceased. The figure became much less substantial on its later appearances. Up to about 1886 it was so solid and life-like that it was often mistaken for a real person. It gradually became less distinct. At all times it intercepted the light; we have not been able to ascertain if it cast a shadow.

Proofs of Immateriality.

1. I have several times fastened fine strings across the stairs at various heights before going to bed, but after all others have gone up to their rooms. These were fastened in the following way: I made small pellets of marine glue, into which I inserted the ends of the cord, then stuck one pellet lightly against the wall and the other to the banister, the string being thus stretched across the stairs. They were knocked down by a very slight touch, and yet would not be felt by anyone passing up or down the stairs, and by candle-light could not be seen from below. They were put at various heights from the ground from six inches to the height of the banisters, about three feet. I have twice at least seen the figure pass through the cords, leaving them intact. -

2. The sudden and complete disappearance of the figure, while still in full view.

3. The impossibility of touching the figure. I have re-

peatedly followed it into a corner, when it disappeared, and have tried to suddenly pounce upon it, but have never succeeded in touching it or getting my hand up to it, the figure eluding my touch.

4. It has appeared in a room with the doors shut.

On the other hand, the figure was not called up by a desire to see it, for on every occasion when we had made special arrangements to watch for it, we never saw it. On several occasions we have sat up at night hoping to see it, but in vain,—my father, with my brother-in-law, myself with a friend three or four times, an aunt and myself twice, and my sisters with friends more than once; but on none of these occasions was anything seen. Nor have the appearances been seen after we have been talking or thinking much of the figure.

The figure has been connected with the second Mrs. S.; the grounds for which are:—

1. The complete history of the house is known, and if we are to connect the figure with any of the previous occupants, she is the only person who in any way resembled the figure.

2. The widow's garb excludes the first Mrs. S.

3. Although none of us had ever seen the second Mrs. S., several people who *had* known her identified her from our description. On being shown a photo-album containing a number of portraits, I picked out one of her sister as being most like that of the figure, and was afterwards told that the sisters were much alike.

4. Her step-daughter and others told us that she especially used the front drawing-room in which she continually appeared, and that her habitual seat was on a couch placed in similar position to ours.

5. The figure is undoubtedly connected with the house, none of the percipients having seen it anywhere else, nor had any other hallucination.

In writing the above account, my memory of the occurrences has been largely assisted by reference to a set of journal letters written [to Miss Campbell] at the time, and by notes of interviews held by Mr. Myers with my father and various members of our family.

R. C. MORTON.

Here is a natural place of pause in our inquiry. We have worked as far as we can on the data which we have had under our view.

The question of man's survival of death stands in a position uniquely intermediate between matters capable and matters incapable of proof. It is in itself a definite problem, admitting of conceivable proof which, even if not technically rigorous, might amply satisfy the scientific mind. And at the same time the conception which it involves is in itself a kind of avenue and inlet into infinity. Could a proof of our survival be obtained, it would carry us deeper into the true nature of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be a cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge, in this or in other worlds, would be limitless indeed.

CHAPTER VIII.

MOTOR AUTOMATISM.

Μηκέτι μόνον συμπνεῖν τῷ περιέχοντι ἀέρι, ἀλλ' ἤδη καὶ συμφρονεῖν
τῷ περιέχοντι πάντα νοερώ

— MARCUS AURELIUS.

THE reader who has followed me thus far must be well aware that a large class of phenomena, of high importance, is still awaiting discussion. *Motor* automatisms,—though less familiar to the general public than the phantasms which I have classed as *sensory* automatisms,—are in fact even commoner, and even more significant.

Motor automatisms, as I define them, are phenomena of very wide range. We have encountered them already many times in this book. We met them in the first place in a highly developed form in connection with multiplex personality in Chapter II. Instances were there given of motor effects, initiated by secondary selves without the knowledge of the primary selves, or sometimes in spite of their actual resistance. All motor action of a secondary self is an automatism in this sense, in relation to the primary self. And of course we might by analogy extend the use of the word still further, and might call not only post-epileptic acts, but also maniacal acts, automatic; since they are performed without the initiation of the presumed sane primary personality. These degenerative phenomena, indeed, it is not my intention to discuss. The phenomena with which we shall deal in this chapter include those commonly known as automatic writing, table-tilting, and

spirit-drawing. And it will be well to make clear at the outset what kind of relation these automatisms, which I regard as evolutive, bear to the dissolutive motor phenomena which occupy so much larger a place in popular knowledge.

If there be within us a secondary self aiming at manifestation by physiological means, it seems probable that its readiest *path of externalisation*—its readiest outlet of visible action—may often lie along some track which has already been shown to be a line of low resistance by the disintegrating processes of disease. Or, varying the metaphor, we may anticipate that the partition of the primary and the secondary self will lie along some plane of cleavage which the *morbid* dissociations of our psychical synergies have already shown themselves disposed to follow. If epilepsy, madness, etc., tend to *split up* our faculties in certain ways, automatism is likely to split them up in ways somewhat resembling these.

But in what way then, it will be asked, do you distinguish the supernormal from the merely abnormal? Why assume that in these aberrant states there is anything besides hysteria, besides epilepsy, besides insanity?

The answer to this question has virtually been given in previous chapters of this book. The reader is already accustomed to the point of view which regards all psychical as well as all physiological activities as necessarily either developmental or degenerative, tending to evolution or to dissolution. In studying each psychical phenomenon in turn we have to inquire whether it indicates a mere degeneration of powers already acquired, or, on the other hand, the "promise and potency," if not the actual possession, of powers as yet unrecognised or unknown.

Thus, for instance, Telepathy is surely a step in *evolution*.¹

¹To avoid misconception, I may point out that this view in no way negatives the possibility that telepathy may be in some of its aspects commoner, or more powerful, among savages than among ourselves. Evolutionary processes are not necessarily *continuous*. The acquirement

To learn the thoughts of other minds without the mediation of the special senses, manifestly indicates the possibility of a vast extension of psychical powers.

Let us, then, consider such motor automatisms as are at any rate not morbid in their effect on the organism, and which I now have to show to be *evolutive* in character. I maintain that we have no valid ground for assuming that the movements which are *not* due to our conscious will must be less important, and less significant, than those that *are*. We observe, of course, that in the organic region the movements which are *not* due to conscious will are really the most important of all, though the voluntary movements by which a man seeks food and protects himself against enemies are also of great practical importance—he must first live and multiply if he is to learn and know.

As a first step in our analysis, we may point out certain main characters which unite in a true class all the automatisms which we are here considering—greatly though these may differ among themselves in external form.

In the first place, then, our automatisms are *independent* phenomena; they are not merely symptomatic of some other affection, or incidental to some profounder change. The mere fact, for instance, that a man writes messages which he does not consciously originate will not, when taken alone prove anything beyond this fact itself as to the writer's condition. He may be perfectly sane, in normal health, and with nothing unusual observable about him. This characteristic—provable by actual observation and experiment—

by our lowly organised ancestors of the sense of *smell* (for instance) was a step in evolution. But the sense of smell probably reached its highest energy in races earlier than man; and it has perceptibly declined even in the short space which separates civilised man from existing savages. Yet if, with some change in our environment, the sense of smell again became useful, and we reacquired it, this would be none the less an evolutionary process because the evolution had been interrupted.

distinguishes our automatisms from various seemingly kindred phenomena. Thus we shall have to include in our class certain simple movements of the hands, co-ordinated into the act of writing. But here, also, our definition will lead us to exclude *choreic* movements, which are merely symptomatic of nervous malnutrition.

In the second place, we shall find that our automatisms are all of them *message-bearing* or *nunciative* automatisms. I do not, of course, mean that they all of them bring messages from sources external to the automatist's own mind. In some cases they probably do this; but as a rule the so-called messages seem more probably to originate within the automatist's own personality. They present themselves to us as messages communicated from one stratum to another stratum of the same personality. Originating in some deeper zone of a man's being, they float up into superficial consciousness, as deeds, visions, words, ready-made and full-blown, without any accompanying perception of the elaborative process which has made them what they are.

A few concrete instances will make my meaning plainer. And my first example shall be taken from those experiments in *muscle-reading*—less correctly termed mind-reading—with which the readers of the *Proceedings* of the S.P.R. are already familiar. Let us suppose that I am to hide a pin, and that some accomplished muscle-reader is to take my hand and find the pin by noting my muscular indications. I first hide the pin in the hearth-rug; then I change my mind and hide it in the bookshelf. I fix my mind on the bookshelf, but resolve to make no guiding movement. The muscle-reader takes my hand, leads me first to the rug, then to the bookshelf, and finds the pin. Now, what has happened in this case? What movements have I made?

Firstly, I have made no *voluntary* movement; and secondly, I have made no *conscious involuntary* movement. But, thirdly, I have made an *unconscious involuntary* movement which

directly depended on conscious ideation. I strongly thought of the bookshelf, and when the bookshelf was reached in our vague career about the room I made a movement—say rather a tremor occurred—in my hand, which, although beyond both my knowledge and my control, was enough to supply to the muscle-reader's delicate sensibility all the indication required. All this is now admitted, and, in a sense, understood; we formulate it by saying that my conscious ideation contained a motor element; and that this motor element, though inhibited from any conscious manifestation, did yet inevitably externalise itself in a peripheral tremor.

But, fourthly, something more than this has clearly taken place. Before the muscle-reader stopped at the bookshelf he stopped at the rug. I was no longer consciously thinking of the rug; but the idea of the pin in the rug must still have been reverberating, so to say, in my sub-conscious region; and this unconscious memory, this unnoted reverberation, revealed itself in a peripheral tremor nearly as distinct as that which (when the bookshelf was reached) corresponded to the strain of conscious thought.

This tremor, then, was in a certain sense a message-bearing automatism. It was the externalisation of an idea which, once conscious, had become unconscious, though in the slightest conceivable degree—namely, by a mere slight escape from the field of direct attention.

Yet once more. In the discussion which will follow we shall have various instances of the transformation (as I shall regard it) of psychical shock into definite muscular energy of apparently a quite alien kind. Such transformations of so-called psychical into physical force—of will into motion—do of course perpetually occur within us.

For example, I take a child to a circus; he sits by me holding my hand; there is a discharge of musketry and his grip tightens. Now in this case we should call the child's tightened grip automatic. But suppose that, instead of merely holding

my hand, he is trying with all his might to squeeze the dynamometer, and that the sudden excitation enables him to squeeze it harder—are we then to describe that extra squeeze as automatic? or as voluntary?

However phrased, it is the fact (as amply established by M. Féré and others¹) that excitations of almost any kind—whether sudden and startling or agreeable and prolonged—do tend to increase the subject's dynamometrical power. In the first place, and this is in itself an important fact, the average of squeezing-power is found to be greater among educated students than among robust labouring men, thus showing that it is not so much developed muscle as active brain which renders possible a sudden concentration of muscular force. But more than this; M. Féré finds that with himself and his friends the mere listening to an interesting lecture, or the mere stress of thought in solitude, or still more the act of writing or of speech, produces a decided increase of strength in the grip, especially of the right hand. The same effect of dynamogeny is produced with hypnotic subjects, by musical sounds, by coloured light, especially red light, and even by a hallucinatory suggestion of red light. "All our sensations," says M. Féré in conclusion, "are accompanied by a development of potential energy, which passes into a kinetic state, and externalises itself in motor manifestations which even so rough a method as dynamometry is able to observe and record."

And now having to deal with what I define as messages conveyed by one stratum in man to another stratum, I must first consider in what general ways human messages can be conveyed. Writing and speech have become predominant in the intercourse of civilised men, and it is to writing and speech that we look with most interest among the communications of the subliminal self. But it does not follow that the subliminal self will always have such complex methods at its command.

¹ *Sensation et Mouvement*, par Ch. Féré. Paris : Alcan, 1887.

It often finds it hard to manage the delicate co-ordinations of muscular movement required for writing,—the attempt at automatic script ends in a thump and a scrawl.

The subliminal self like the telegraphist begins its effort with full knowledge, indeed, of the alphabet, but with only weak and rude command over our muscular adjustments. It is therefore *a priori* likely that its easiest mode of communication will be through a repetition of simple movements, so arranged as to correspond to letters of the alphabet.

And here, I think, we have attained to a conception of the mysterious and much derided phenomenon of “table-tilting” which enables us to correlate it with known phenomena, and to start at least from an intelligible basis, and on a definite line of inquiry.

A few words are needed to explain what are the verifiable phenomena, and the less verifiable hypotheses, connoted by such words as “table-turning,” “spirit-rapping,” and the like.

If one or more persons of a special type—at present definable only by the question-begging and barbarous term “mediumistic”—remain quietly for some time with hands in contact with some easily movable object, and desiring its movement, that object will sometimes begin to move. If, further, they desire it to indicate letters of the alphabet by its movements,—as by tilting once for *a*, twice for *b*, etc., it will often do so, and answers unexpected by any one present will be obtained.

But beyond the simple movements—or table-turning—and the intelligible responses—or table-tilting—both of which are at least *primâ facie* physically explicable by the sitters’ unconscious pressure, without postulating any unknown physical force at all,—it is alleged by many persons that further physical phenomena occur; namely, that the table moves in a direction, or with a violence, which no unconscious pressure can explain; and also that percussive sounds or “raps” occur, which no unconscious action, or indeed no agency known to us, could

produce. These raps communicate messages like the tilts, and it is to them that the name of "spirit-rapping" is properly given. But spiritualists generally draw little distinction between these four phenomena—mere table-turning, responsive table-tilting, movements of inexplicable vehemence, and responsive raps—attributing all alike to the agency of departed spirits of men and women, or at any rate to disembodied intelligences of some kind or other.

I am not at present discussing the physical phenomena of Spiritualism, and I shall therefore leave on one side all the alleged movements and noises of this kind for which unconscious pressure will not account. I do not prejudge the question as to their real occurrence; but assuming that such disturbances of the physical order do occur, there is at least no *primâ facie* need to refer them to disembodied spirits. If a table moves when no one is touching it, this is not obviously more likely to have been effected by my deceased grandfather than by myself. We cannot tell how *I* could move it; but then we cannot tell how *he* could move it either. The question must be argued on its merits in each case; and our present argument is not therefore vitiated by our postponement of this further problem.

M. Richet was, I believe, the first writer, outside the Spiritualistic group, who so much as showed any practical knowledge of this phenomenon, still less endeavoured to explain it. Faraday's well-known explanation of table-turning as the result of the summation of many unconscious movements—obviously true as it is for some of the simplest cases of table-movement—does not touch this far more difficult question of the origination of these intelligent messages, conveyed by distinct and repeated movements of some object admitting of ready displacement. The ordinary explanation—I am speaking, of course, of cases where fraud is not in question—is that the sitter unconsciously sets going and stops the movements so as to shape the word in accordance with his

expectation. Now, that he unconsciously sets going and stops the movements is part of my own present contention, but that the word is thereby shaped in accordance with his expectation is often far indeed from being the case. To those indeed who are familiar with automatic *written* messages, this question as to the unexpectedness of the *tilted* messages will present itself in a new light. If the written messages originate in a source beyond the automatist's supraliminal self, so too may the tilted messages;—even though we admit that the tilts are caused by his hand's pressure of the table just as directly as the script by his hand's manipulation of the pen.

One piece of evidence showing that *written* messages are not always the mere echo of expectation is a case¹ where *anagrams* were automatically written, which their writer was not at once able to decipher. Following this hint, I have occasionally succeeded in getting anagrams tilted out for myself by movements of a small table which I alone touched.

Here, (as in automatic writing), a man may hold colloquy with his own dream—may note in actual juxtaposition two separate strata of his own intelligence.

I shall not at present pursue the discussion of these tilted responses beyond this their very lowest and most rudimentary stage. They almost immediately suggest another problem, for which our discussion is hardly ripe, the participation, namely, of several minds in the production of the same automatic message. There is something of this difficulty even in the explanation of messages given when the hands of two persons are touching a planchette; but when the instrument of response is large, and the method of response simple, as with table-tilting, we find this question of the influence of more minds than one imperatively recurring.

A more elaborate form of automatic gesture inspires "spirit-drawings".

¹ See *Proceedings*, S.P.R., vol. ii., pp. 226-31.

Some of my readers may have seen these so-called "spirit-drawings,"—designs, sometimes in colour, whose author asserts that he drew them without any plan, or even knowledge of what his hand was going to do. This assertion may be quite true, and the person making it may be perfectly sane. The drawings so made will be found curiously accordant with what the view which I am explaining would lead us to expect. For they exhibit a fusion of arabesque with ideography; that is to say, they partly resemble the forms of ornamentation into which the artistic hand strays when, as it were, dreaming on the paper without definite plan; and partly they afford a parallel to the early attempts at symbolic self-expression of savages who have not yet learnt an alphabet. Like savage writing, they pass by insensible transitions from direct pictorial symbolism to an abbreviated ideography, mingled in its turn with writing of a fantastic or of an ordinary kind.

And here, before we enter on the study of automatic writing, I must refer briefly to two great historic cases of automatism. One case, that of Socrates, is a case of monitory *inhibition*; the other, that of Joan of Arc, of monitory *impulse*.

The story of Socrates I take as a signal example of *wise automatism*; of the possibility that the messages which are conveyed to the supraliminal mind from subliminal strata of the personality,—whether as sounds, as sights, or as movements,—may sometimes come from far beneath the realm of dream and confusion,—from some self whose monitions convey to us a wisdom profounder than we know.

Similarly in the case of Joan of Arc, I believe that only now, with the comprehension which we are gradually gaining of the possibility of an impulse from the mind's deeper strata which is so far from madness that it is wiser than our sanity itself,—only now, I repeat, can we understand aright that familiar story.

And here I must mention a small group of cases which stand at the entrance of our subject. I speak of motor

inhibitions, prompted at first by subliminal memory, or by subliminal hyperæsthesia, but merging into telæsthesia or telepathy. Inhibitions—sudden arrests or incapacities of action—form a simple, almost rudimentary, type of motor automatisms. And an inhibition—a sudden check on action of this kind—will be a natural way in which a strong but obscure impression will work itself out. Such an impression, for instance, is that of *alarm*, suggested by some vague sound or odour which is only subliminally perceived.

There are cases where some sudden muscular impulse or inhibition has probably depended on a subliminal perception or interpretation of a sound which had not reached the supraliminal attention. For instance, two friends walking together along a street in a storm just evade by sudden movements a falling mass of masonry. Each thinks that he has received some *monition* of the fall; each asserting that he heard no noise whatever to warn him. Here is an instance where subliminal perception may have been slightly quicker and more delicate than supraliminal, and may have warned them just in time.

In the case which I now quote (from *Proceedings*, S.P.R., vol. xi., p. 416) there may have been some subliminal hyperæsthesia of hearing which dimly warned Mr. Wyman of the approach of the extra train.

Mr. Wm. H. Wyman writes to the Editor of the *Arena* as follows :—

DUNKIRK, N. Y., *June 26th*, 1891.

Some years ago my brother was employed and had charge as conductor and engineer of a working train on the Lake Shore and Michigan Southern Railway, running between Buffalo and Erie, which passes through this city (Dunkirk, N. Y.). I often went with him to the Grave Bank, where he had his headquarters, and returned on his train with him. On one occasion I was with him, and after the train of cars was loaded, we went together to the telegraph office to see

if there were any orders, and to find out if the trains were on time, as he had to keep out of the way of all regular trains. After looking over the train reports and finding them all on time, we started for Buffalo. As we approached near Westfield Station, running about 12 miles per hour, and when within about one mile of a long curve in the line, my brother all of a sudden shut off the steam, and quickly stepping over to the fireman's side of the engine, he looked out of the cab window, and then to the rear of his train to see if there was anything the matter with either. Not discovering anything wrong, he stopped and put on steam, but almost immediately again shut it off and gave the signal for breaks and stopped. After inspecting the engine and train and finding nothing wrong, he seemed very much excited, and for a short time he acted as if he did not know where he was or what to do. I asked what was the matter. He replied that he did not know, when, after looking at his watch and orders, he said that he felt that there was some trouble on the line of the road. I suggested that he had better run his train to the station and find out. He then ordered his flagman with his flag to go ahead around the curve, which was just ahead of us, and he would follow with the train. The flagman started and had just time to flag an extra express train, with the General Superintendent and others on board, coming full 40 [forty] miles per hour. The Superintendent inquired what he was doing there, and if he did not receive orders to keep out of the way of the extra. My brother told him that he had not received orders and did not know of any extra train coming; that we had both examined the train reports before leaving the station. The train then backed to the station, where it was found that no orders had been given. The train despatcher was at once discharged from the road, and from that time to this both my brother and myself are unable to account for his stopping the train as he did. I consider it quite a mystery, and cannot give or find any intelligent reason for it. Can you suggest any?

The above is true and correct in every particular.

In other cases again some subliminal sense of smell may be conjectured. *Tactile sensibility*, too, must be carefully allowed

for. The sense of varying resistance in the air may reach in some seeing persons, as well as in the blind, a high degree of acuteness.

But there are cases of sudden motor inhibition where no warning can well have been received from hyperæsthetic sensation, where we come, as it seems, to telæsthesia or to spirit guardianship.

(From *Proceedings*, S.P.R., vol. xi., p. 459.)

Four years ago, I made arrangements with my nephew, John W. Parsons, to go to my office after supper to investigate a case. We walked along together, both fully determined to go up into the office, but just as I stepped upon the door sill of the drug store, in which my office was situated, some invisible influence stopped me instantly. I was much surprised, felt like I was almost dazed, the influence was so strong, almost like a blow, I felt like I could not make another step. I said to my nephew, "John, I do not feel like going into the office now; you go and read Flint and Aitken on the subject". He went, lighted the lamp, took off his hat, and just as he was reaching for a book the report of a large pistol was heard. The ball entered the window near where he was standing, passed near to and over his head, struck the wall and fell to the floor. Had I been standing where he was, I would have been killed, as I am much taller than he. The pistol was fired by a man who had an old grudge against me, and had secreted himself in a vacant house near by to assassinate me.

This impression was unlike any that I ever had before. All my former impressions were slow in their development, grew stronger and stronger, until the maximum was reached. I did not feel that I was in any danger, and could not understand what the strong impression meant. The fellow was drunk, had been drinking for two weeks. If my system had been in a different condition—I had just eaten supper—I think I would have received along with the impression some knowledge of the character of the danger, and would have prevented my nephew from going into the office.

I am fully satisfied that the invisible and unknown intelligence

did the best that could have been done, under the circumstances, to save us from harm.

D. J. PARSONS, M.D., Sweet Springs, Mo.

(The above account was received in a letter from Dr. D. J. Parsons, dated *December 15th*, 1891.)

Statement of Dr. J. W. PARSONS.

About four years ago my uncle, Dr. D. J. Parsons, and I were going to supper, when a man halted us and expressed a desire for medical advice. My uncle requested him to call the next morning, and as we walked along he said the case was a bad one and that we would come back after supper and go to the office and examine the authorities on the subject. After supper we returned, walked along together on our way to the office, but just as we reached the door of the drug store he very unexpectedly, to me, stopped suddenly, which caused me to stop too; we stood there together a few seconds, and he remarked to me that he did not feel like going into the office then, or words to that effect, and told me to go and examine Flint and Aitken. I went, lit the lamp, and just as I was getting a book, a pistol was fired into the office, the ball passing close to my head, struck the east wall, then the north, and fell to the floor.

This 5th day of July, 1891.

JOHN W. PARSONS [Ladonia, Texas].

In the next group of cases, we reach a class of massive motor impulses which are almost entirely free from any sensory admixture.

Take for instance the case of Mr. Garrison, who left a religious meeting in the evening, and walked eighteen miles under the strong impulse to see his mother, and found her dead. The account is given in the *Journal*, S.P.R., vol. viii., p. 125.

In another case, that of Major Kobbé (given in *Phantasms of the Living*, vol. i., p. 288), the percipient was prompted to visit a distant cemetery, without any conscious reason, and

there found his father, who had, in fact, for certain unexpected reasons, sent to his son, Major Kobbé, a request (accidentally *not received*) to meet him at that place and hour.

In a third case, Mr. Skirving (see *Phantasms of the Living*, vol. i., p. 285, was irresistibly compelled to leave his work and go home—*why*, he knew not—at the moment when his wife was in fact calling for him in the distress of a serious accident. See also a case given in *Phantasms of the Living*, vol. ii., p. 377, where a bricklayer has a sudden impulse to run home, and arrives just in time to save the life of his little boy, who had set himself on fire.

Let us here enumerate the modes of subliminal motor message as nearly as we can in order of their increasing specialisation.

1. We may place first the massive motor impulses (like Mr. Garrison's). There was here no impulse to special movement of any limb; but an impulse to reach a certain place by ordinary methods.

2. Next, perhaps, in order of specialisation come the simple subliminal muscular impulses which give rise to table-tilting and similar phenomena.

3. Musical execution, subliminally initiated, might theoretically be placed next; although definite evidence of this is hard to obtain, since the threshold of consciousness with musical performers is notoriously apt to be shifting and indefinite. ("When in doubt, play with your fingers, and not with your head.")

4. Next we may place automatic drawing and painting. This curious group of messages has but seldom a telepathic content, and is more akin to *genius* and similar non-telepathic forms of subliminal faculty.

5. Next comes automatic writing, on which much remains to be said in this chapter.

6. We may place next automatic *speech*, with which I deal in Chapter IX.

7. Lastly come telekinetic movements of objects, raps, etc.

In Europe and America the phenomenon of automatic writing first came into notice as an element in so-called "modern spiritualism" about the middle of the nineteenth century; but the writings of W. Stainton Moses—about 1870-80—were perhaps the first continuous series of such messages which could be regarded as worthy of serious attention. Mr. Moses—a man whose statements could not be lightly set aside—claimed for them that they were the direct utterances of departed persons, some of them lately dead, some dead long ago. However they were really to be explained, they strongly impressed Edmund Gurney and myself and added to our desire to work at the subject in as many ways as we could.

It was plain that these writings could not be judged aright without a wide analysis of similar scripts,—without an experimental inquiry into what the human mind, in states of somnambulism or the like, could furnish of written messages, apart from the main stream of consciousness. By his experiments on writing obtained in different stages of hypnotic trance, Gurney acted as the pioneer of a long series of researches which, independently set on foot by Professor Pierre Janet in France, have become of high psychological, and even medical, importance. What is here of prime interest is the indubitable fact that fresh personalities can be artificially and temporarily created, which will write down matter quite alien from the first personality's character, and even matter which the first personality never knew. That matter may consist merely of reminiscences of previous periods when the second personality has been in control. But, nevertheless, if these writings are shown to the primary personality, he will absolutely repudiate their authorship—alleging not only that he has no recollection of writing them, but also that they contain allusions to facts which he never knew. Some of these messages, indeed, although their source is so perfectly well-defined—although we know the very moment when the secondary personality which wrote them was called into existence—do certainly look more

alien from the automatist in his normal state than many of the messages which claim to come from spirits of lofty type. It is noticeable, moreover, that these manufactured personalities sometimes cling obstinately to their fictitious names, and refuse to admit that they are in reality only aspects or portions of the automatist himself. This must be remembered when the persistent *claim* to some spiritual identity—say Napoleon—is urged as an argument for attributing a series of messages to that special person.

I pass on to consider the *contents* of the messages, and shall endeavour to classify them according to their apparent sources.

A. In the first place, the message may come from the percipient's own mind; its contents being supplied from the resources of his ordinary memory, or of his more extensive subliminal memory; while the *dramatisation* of the message—its assumption of some other mind as its source—will resemble the dramatisations of dream or of hypnotic trance.

Of course the absence of facts unknown to the writer is not in itself a proof that the message does not come from some other mind. We cannot be sure that other minds, if they can communicate, will always be at the pains to fill their messages with evidential facts. But, equally of course, a message devoid of such facts must not, on the strength of its mere assertions, be claimed as the product of any but the writer's own mind.

B. Next above the motor messages whose content the automatist's own mental resources might supply, we may place the messages whose content seems to be derived telepathically from the mind of some other person still living on earth; that person being either conscious or unconscious of transmitting the suggestion.

C. Next comes the possibility that the message may emanate from some unembodied intelligence of unknown type—other, at any rate, than the intelligence of the alleged agent. Under this heading come the views which ascribe the messages on

the one hand to "elementaries," or even devils, and on the other hand to "guides" or "guardians" of superhuman goodness and wisdom.

D. Finally we have the possibility that the message may be derived, in a more or less direct manner, from the mind of the agent—the departed friend—from whom the communication does actually claim to come.

My main effort has naturally been thus far directed to the proof that there are messages which do *not* fall into the lowest class, *A*—in which class most psychologists would still place them all. And I myself—while reserving a certain small portion of the messages for my other classes—do not only admit but assert that the great majority of such communications represent the subliminal workings of the automatist's mind alone. It does not, however, follow that such messages have for us no interest or novelty. On the contrary, they form an instructive, an indispensable transition from psychological introspection of the old-fashioned kind to the bolder methods on whose validity I am anxious to insist. The mind's subliminal action, as thus revealed, differs from the supraliminal in ways which no one anticipated, and which no one can explain. Again we must not take for granted that a message which *does* contain facts not normally known to the automatist must therefore come from some mind other than his own. If the subliminal self can acquire supernormal knowledge at all, it may obtain such knowledge by means other than telepathic impressions from other minds. Parallel with the possibilities of reception of such knowledge from the influence of other embodied or disembodied minds lies the possibility of its own clairvoyant perception, or active absorption of some kind, of facts lying indefinitely beyond its supraliminal purview.

I will first quote in illustration of the simpler type of message one short case recounted by Mr. H. Arthur Smith (author of *The Principles of Equity*, and a member of the Council of the Society for Psychical Research) who has had

the patience to analyse many communications through "Planchette".

(From *Proceedings*, S.P.R., vol. ii., p. 233.) Mr. Smith and his nephew placed their hands on the Planchette, and a purely fantastic name was given as that of the communicating agency.

Q. "Where did you live?" A. "Wem." This name was quite unknown to any of us. I am sure it was to myself, and as sure of the word of the others as of that of any one I know.

Q. "Is it decided who is to be Archbishop of Canterbury?" A. "Yes."

Q. "Who?" A. "Durham." As none of us remembered his name, we asked—

"What is his name?" A. "Lightfoot." Of course, how far the main statement is correct, I don't know. The curiosity at the time rested in the fact that the name was given which none of us could recall, but was found to be right.

Now, this is just one of the cases which a less wary observer might have brought forward as evidence of spirit agency. An identity, it would be said, manifested itself, and gave an address which none present had ever heard. But I venture to say that there cannot be any real proof that an educated person has never heard of Wem. A permanent recorded fact, like the name of a town which is to be found (for instance) in Bradshaw's Guide, may at any moment have been presented to Mr. Smith's eye, and have found a lodgment in his subliminal memory.

Similarly in the answers "Durham" and "Lightfoot" we are reminded of cases where in a dream we ask a question with vivid curiosity, and are astonished at the reply; which nevertheless proceeds from *ourselves* as undoubtedly as does the inquiry. The prediction in this case was wrong.

What we have been shown is an independent activity of the

subliminal self holding colloquies with the supraliminal, and nothing more. Yet we shall find, if we go on accumulating instances of the same general type, that traces of telæsthesia and telepathy begin insensibly to show themselves.

Mr. Schiller's case (see *Proceedings*, S.P.R., vol. iv., pp. 216-24) is a good example of these obscure transitions between normal and supernormal, and introduces us to several phenomena which we shall afterwards find recurring again and again in independent quarters—as, for instance, the dramatisation of fictitious personalities, which form so marked a feature in Professor Flournoy's celebrated case.¹

I pass on, then, to evidence which points, through motor automatisms, to supernormal faculty; and I shall begin by quoting some early experiments in thought-transference through table-tilting which were published by Professor Richet in the *Revue Philosophique* for December, 1884. A critical discussion of these by Gurney appeared in the *Proceedings*, S.P.R., vol. ii., pp. 239-64, and a briefer report in *Phantasms of the Living*, vol. i., pp. 72-81. I quote from the latter a description of the method used:—

The place of planchette was taken by a table, and M. Richet prefaces his account by a succinct statement of the orthodox view as to "table-turning". Rejecting altogether the three theories which attribute the phenomena to wholesale fraud, to spirits, and to an unknown force, he regards the gyrations and oscillations of séance-tables as due wholly to the unconscious muscular contractions of the sitters. It thus occurred to him to employ a table as an indicator of the movements that might be produced by "mental suggestion". The plan of the experiments was as follows: Three persons (C, D, and E) took their seats in a semi-circle, at a little table on which their hands rested. One of these three was always a "medium"—a term used by M. Richet to denote a

¹ See Professor Flournoy's *Des Indes à la planète Mars : Etude sur un cas de Somnambulisme avec Glossolalie* (Paris and Geneva, 1900).

person liable to exhibit intelligent movements in which consciousness and will apparently take no part. Attached to the table was a simple electrical apparatus, the effect of which was to ring a bell whenever the current was broken by the tilting of the table. Behind the backs of the sitters at the table was another table, on which was a large alphabet, completely screened from the view of C, D, and E, even had they turned round and endeavoured to see it. In front of this alphabet sat A, whose duty was to follow the letters slowly and steadily with a pen, returning at once to the beginning as soon as he arrived at the end. At A's side sat B, with a note-book; his duty was to write down the letter at which A's pen happened to be pointing whenever the bell rang. This happened whenever one of the sitters at the table made the simple movement necessary to tilt it. Under these conditions, A and B are apparently mere automata. C, D, and E are little more, being unconscious of tilting the table, which appears to them to tilt itself; but even if they tilted it consciously, and with a conscious desire to dictate words, they have no means of ascertaining at what letter A's pen is pointing at any particular moment; and they might tilt for ever without producing more than an endless series of incoherent letters. Things being arranged thus, a sixth operator, F, stationed himself apart both from the tilting table and from the alphabet, and concentrated his thought on some word of his own choosing, which he had not communicated to the others. The three sitters at the first table engaged in conversation, sang, or told stories; but at intervals the table tilted, the bell rang, and B wrote down the letter which A's pen was opposite to at that moment. Now, to the astonishment of all concerned, these letters, when arranged in a series, turned out to produce a more or less close approximation to the word of which F was thinking.

Trivial though they seem, such experiments may with a little care be made absolutely conclusive. Had Professor Richet's friends, for example, been willing to prolong this series, we might have had a standing demonstration of telepathy, reproducible at will.

And now we come to the palmary case of the late Rev.

P. H. Newnham, Vicar of Maker, Devonport, who was personally known to Edmund Gurney and myself, and was a man in all ways worthy of high respect. A long series of communications between Mr. Newnham and his wife, provide trustworthy examples of a telepathic transference where the percipient's automatic script answers questions penned by the agent in such a position that the percipient could not in any normal manner discern what those questions were. No part of our evidence seems to me more worthy of study than this. (*Proceedings*, S.P.R., vol. iii.)

It must be distinctly understood that Mrs. Newnham did not see or hear the questions which Mr. Newnham wrote down. The fact, therefore, that her answers bore any relation to the questions shows that the sense of the questions was telepathically conveyed to her. This is the leading and important fact. The *substance* of the replies written is also interesting, and Mr. Newnham has some good comments thereon. But even had the replies contained no facts which Mrs. Newnham could not have known, this would not detract from the main value of the evidence, which consists in the fact that *Mrs. Newnham's hand wrote replies clearly and repeatedly answering questions which she neither heard nor saw.*

In this case we have the advantage of seeing before us the entire series of questions and answers, and thus of satisfying ourselves that the misses (which in that case are very few) are marked as well as the hits, and consequently that the coincidences between question and answer are at any rate not the result of chance. In several other cases which I have known, where the good faith of the informants has been equally above question, the possibility of an explanation by chance alone has been a more important element in the problem. All our evidence has tended to show that the telepathic power itself is a variable thing; that it shows itself in flashes, for the most part spontaneously, and seldom persists through a series of deliberate experiments. And if an automatist possessing power of this uncertain kind has exercised it at irregular moments

and with no scientific aim ;—and has kept, moreover, no steady record of success and failure ; then it becomes difficult to say that even some brilliant coincidences afford cogent proof of telepathic action.

I shall next give a *résumé* of a case of curious complexity received from M. Aksakof ;—an automatic message written by a Mdle. Stramm, informing her of the death of a M. Duvanel.¹ The principal incidents may here be disentangled as follows :—

Duvanel dies by his own hand on January 15th, 1887, in a Swiss village, where he lives alone, having no relations except a brother living at a distance, whom Mdle. Stramm had never seen (as the principal witness, M. Kaigorodoff, informs us in a letter of May, 1890).

Mdle. Stramm's father does not hear of Duvanel's death till two days later, and sends her the news in a letter dated January 18th, 1887.

Five hours after Duvanel's death an automatic message announcing it is written at the house of M. Kaigorodoff, at Wilna in Russia, by Mdle. Stramm, who had certainly at that time received no news of the event.

From what mind are we to suppose that this information came ?

(1) We may first attempt to account for Mdle. Stramm's message on the theory of *latency*. We may suppose that the telepathic message came from the dying man, but did not rise into consciousness until an opportunity was afforded by Mdle. Stramm's sitting down to write automatically.

But to this interpretation there is an objection of a very curious kind. The message written by Mdle. Stramm was not precisely accurate. Instead of ascribing Duvanel's death to suicide, it ascribed it to a stoppage of blood, "*un engorgement de sang*".

And when M. Stramm, three days after the death, wrote to his daughter in Russia to tell her of it, he also used the same expression, "*un engorgement de sang*," thus disguising the actual truth in order to spare the feelings of his daughter, who had formerly refused to marry Duvanel, and who (as her

¹ *Proceedings*, S.P.R., vol. vi., p. 343.

father feared) might receive a painful shock if she learnt the tragic nature of his end. There was, therefore, a singular coincidence between the automatic and the normally-written message as to the death;—a coincidence which looks as though the same mind had been at work in each instance. But that mind cannot have been M. Stramm's ordinary mind, as he was not supraliminally aware of Duvanel's death at the time when the first message was written. It may, however, be supposed that his subliminal self had received the information of the death telepathically, had transmitted it in a deliberately modified form to his daughter, while it remained latent in himself, and had afterwards influenced his supraliminal self to modify the information in the same way when writing to her.

(2) But we must also consider the explanation of the coincidence given by the intelligence which controlled the automatic writing. That intelligence asserted itself to be a brother of Mdle. Stramm's, who died some years before. And this "Louis" further asserted that he had himself influenced M. Stramm to make use of the same euphemistic phrase, with the object of avoiding a shock to Mdle. Stramm; for which purpose it was needful that the two messages should agree in ascribing the death to the same form of sudden illness.

Now if this be true, and the message did indeed come from the deceased "Louis," we have an indication of continued existence, and continued knowledge of earthly affairs, on the part of a person long dead.

But if we consider that the case, as presented to us, contains no proof of "Louis'" identity, so that "Louis" may be merely one of those arbitrary names which the automatist's subliminal intelligence seems so prone to assume; then we must suppose that Duvanel was actually operative on two occasions after death, first inspiring in Mdle. Stramm the automatic message, and then modifying in M. Stramm the message which the father might otherwise have sent.

And lastly, I give a case which in one respect stands alone. It narrates the success of a direct experiment,—a test-message planned before death, and communicated after death, by a man who held that the hope of an assurance of continued

existence was worth at least a resolute effort, whatever its result might be. His tests, indeed, were two, and both were successful. One was the revealing of the place where, before death, he hid a piece of brick marked and broken for special recognition, and the other was the communication of the contents of a short letter which he wrote and sealed before death. We may say that the information was certainly not possessed supraliminally by any living person.

From *Proceedings*, S.P.R., vol. viii., pp. 248-51.

The following letters were received from the principal witness, Mrs. Finney :—

ROCKLAND, MASS., *April 19th*, 1891.

MR. HODGSON,—DEAR SIR,—Some weeks ago I received from you a few lines asking me to give you an account of the communication received from Cousin Benja in spirit-life, some twenty-five years ago.

For weeks and months before my brother left the form we conversed freely on the subject of spirit communion and such matters, and one morning he requested me to bring him a small piece of brick, also pen and ink ; he then made two marks on one side, and one on the other with the ink, then breaking the brick in two, gave me one piece, telling me at the time to take care of it, and some day he would hide the other piece away where no one but himself would know, and after leaving the form, if possible, would return in some way and tell me where it was. I could then compare them together, and it would be a test that he could return and communicate, and *my mind* could not have any influence over it, as I did not know where he put it.

After he left the form our anxiety was *very great* to hear and learn all we could of communicating with spirits, and for months we got nothing satisfactory.

We then commenced sitting at the table at home (mother and myself), which we did for some little time ; at last it commenced tipping, and by calling the alphabet spelled out where we could find the piece of brick that he put away,—that was the way we got the test. To us that was truth that spirits can

and do communicate with us, and nothing but the influence and power of Benja could tell us that test.—Truly yours,

MRS. WM. A. FINNEY.

ROCKLAND, *May 3rd*, 1891.

MR. R. HODGSON,—DEAR SIR,—Yours of April 21st received, and I will add a few more lines as to statement of brother Benja's communication.

By calling the alphabet we spelled out :—

"You will find that piece of brick in the cabinet under the tomahawk.—BENJA."

I went to that room and took the key, unlocked the cabinet, which had not been touched by any one after he locked it and put away the key. There I found that piece of brick just as it had spelled out, and it corresponded with the piece I had retained, fitting on exactly where he broke it off the piece I had. It was wrapped in a bit of paper and tucked into a shell, and placed in the bottom of the cabinet *exactly under* the tomahawk, as was spelled out by the alphabet.

This is truth, and no power but Benja's could tell that.

Mother is not living; I am the only one of the family that is living.—Yours respectfully,

MRS. WM. A. FINNEY.

ROCKLAND, *May 11th*, 1891.

MR. R. HODGSON,—DEAR SIR,—Yours of 6th received. I will continue to say, in answer to your questions, that the piece of brick was entirely concealed in the shell, so that it could not be seen from outside of cabinet. It was wrapped in a piece of paper stuck together with mucilage and tucked into the end of the shell, then a piece of paper gummed over that, so that nothing was visible from the shell. The shell was on the lower shelf of the cabinet, and only the top of the shell was visible outside the cabinet.

One more little incident I will mention, for to me it is as valuable as the other. He wrote me a letter (about the time he gave me the piece of brick) and sealed it, saying at the time it was not to be answered, but the contents of the letter to be told. I got that in the same way I did the other, by calling the alphabet and the table tipping. It was these words :—

"Julia! do right and be happy.—BENJA."

That was correct. Just the contents of my letter. I have no particular objection as to giving my name, for I have stated nothing but the truth.

At my home in Kingston I have that little shell with the piece of brick, and if you would like them I will send them to you. Will place the brick into the shell as it was when I found it. Of course, the paper that was around it then is worn out years ago. The cabinet is disposed of. JULIA A. FINNEY.

Mrs. Finney further writes :—

ROCKLAND, *June 26th*, 1891.

I send you by express a box containing the letter and shell with the piece of brick. I have placed one piece in the shell just as it was when I found it, so you can see how nicely it was concealed in the shell. The papers that were around it then are worn out. You can retain them if you like, as I do not care for them now.

To me it is a positive truth that he did communicate to us, and our minds could have nothing to do with it.

J. A. FINNEY.

ROCKLAND, *July 19th*, 1891.

. . . The shell was placed on the same shelf with the tomahawk, and no other shells on that shelf. It was placed with the open side down, and the tomahawk stood directly over it. I cannot say why he did not tell us to look inside of the shell. We started to look as soon as he told us. It was in the cabinet under the tomahawk. We did not wait for any more to be said.

I am not intimately acquainted with many public people. As to my integrity, will refer you to Rev. C. Y. de Normandie, of Kingston.

J. A. FINNEY.

Dr. Hodgson writes :—

The shell is a large Triton, about ten inches long. The piece of brick was wrapped in folds of soft paper and tucked deeply into the recess. Another piece of paper was then gummed around the sides of the shell in the interior, so as

absolutely to prevent the piece of brick from falling out. When I received the shell from Mrs. Finney and looked into the interior and shook the shell violently, there was nothing to indicate that the shell contained anything but the piece of gummed paper.

The piece of brick in the shell weighs one and half ounces, and the piece of brick retained by Mrs. Finney weighs about two and a quarter ounces. The shell with the piece of brick and paper wrapping weighs about eleven and a half ounces.

Mrs. Finney also forwarded me the letter written by her brother. The shell and the pieces of brick and the letter are now all in my possession.

R. HODGSON.

We have a letter (in original) from the Rev. C. Y. de Normandie, of Kingston, Canada, to Mrs. Finney. "I expressed then," he says, speaking of a former note to Dr. Hodgson, which accidentally went astray, "that to the best knowledge I had of you and to my firm belief your word could be implicitly relied on. I felt confident that you would state a matter as you understood it, as you regarded it, without reference to the consequences; and that you would not be any more likely to be misled and deceived about a matter of that kind than others similarly situated."

There are two other cases (*Proceedings*, S.P.R., vol. vi., pp. 353-55 and vol. viii., pp. 238-42) where information given through automatists may hypothetically be explicable by telepathy from the living, although, indeed, in my own view it probably emanated from the deceased as alleged. In one of these cases the place where a missing will had been hidden was revealed to the automatist, but it is not clear whether the will was actually discovered or not before the automatic writing was obtained (although the automatist was unaware of its discovery), and in any case, apparently, its whereabouts was known to some living person who had hidden it, and may not have been known to the deceased before death.

In the other case the whereabouts of a missing note of hand was revealed to the automatists, and even if this could be

regarded as absolutely unknown supraliminally to any living person, it is not by any means certain that the fact was known before death to the deceased person from whom the message purported to come.

These cases, therefore, are not such strong evidence for personal identity as the one which I have given, as recording what purports to be the successful accomplishment of an experiment which every one may make ;—which every one *ought* to make ;—for, small as may be the chances of success, a few score of distinct successes would establish a presumption of man's survival which the common sense of mankind would refuse to explain away.

The evidence as to motor phenomena here set forth confirms and extends the conceptions to which the cognate sensory phenomena pointed ;—the expansion of normal leading on to the development of supernormal faculties. The motor phenomena suggest more strongly than the sensory the hypothesis of "psychical invasion," which, if sufficiently prolonged, becomes a persistent "control" or "possession". When the subliminal self is affected by a telepathic impact which works itself out by automatic movements, it becomes a question whether the movements are executed by the subliminal self or by the external agent.

This leads us on to the problem to be discussed in the next chapter ;—in what ways may two spirits co-operate in the possession and control of the same organism ?

CHAPTER IX.

TRANCE, POSSESSION, AND ECSTASY.

Vicit iter durum pietas.

—VIRGIL.

Possession, to define it for the moment in the narrowest way, is a more developed form of Motor Automatism. The difference broadly is, that in Possession the automatist's own personality does for the time altogether disappear, while there is a more or less complete *substitution* of personality; writing or speech being given by a spirit through the entranced organism.

There has recently been a great accretion of evidence in this direction. The result broadly is that the phenomena of possession are now the most amply attested, as well as intrinsically the most advanced, in our whole repertory.

Let us then at once consider what the notion of Possession does actually claim.

The claim is that the automatist, in the first place, falls into a trance, during which his spirit partially "quits his body:" enters at any rate into a state in which the spiritual world is more or less open to its perception; and in which also—and this is the novelty—it so far ceases to occupy the organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it.

The brain being thus left temporarily and partially uncontrolled, a disembodied spirit sometimes, but not always, succeeds in occupying it; and occupies it with varying degrees

of control. In some cases (Mrs. Piper) two or more spirits may simultaneously control different portions of the same organism.

The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to *his* memory and not to the automatist's memory. He may also give evidence of supernormal perception of other kinds.

His manifestations may differ very considerably from the automatist's normal personality. Yet in one sense it is a process of selection rather than of addition; the spirit selects what parts of the brain-machinery he will use, but he cannot get out of that machinery more than it is constructed to perform. The spirit can indeed produce facts and names unknown to the automatist; but they must be, as a rule, such facts and names as the automatist could easily have repeated, had they been known to him:—not, for instance, mathematical formulæ or Chinese sentences, if the automatist is ignorant of mathematics or of Chinese.

After a time the control gives way, and the automatist's spirit returns. The automatist, awaking, may or may not remember his experiences in the spiritual world during the trance. In some cases (Swedenborg) there is this memory of the spiritual world, but no possession of the organism by an external spirit. In others there is utterance during the trance as to what is being discerned by the automatist, yet no memory thereof on waking. In others (Mrs. Piper) there is neither utterance as a rule, or at least no prolonged utterance, by the automatist's own spirit, nor subsequent memory; but there is writing or utterance during the trance by controlling spirits.

If we analyse our observations of possession, we find two main factors—the central operation, which is the control by a spirit of the sensitive's organism; and the indispensable prerequisite, which is the partial and temporary desertion of that organism by the percipient's own spirit.

Let us consider first how far this withdrawal of the living

man's spirit from his organism has been rendered conceivable by evidence already obtained.

First of all, the splits, and substitutions of phases of personality with which our second chapter made us familiar, have great significance for *possession* also. We have there seen some secondary personality, beginning with slight and isolated sensory and motor manifestations, yet going on gradually to complete predominance,—complete control of all supraliminal manifestation. And genius suggested a temporary possession of the brain centres by the subliminal self.

It is manifest that there must be a complex set of laws concerned with such alternating use of brain-centres;—developments, one may suppose, of those unknown physical laws underlying ordinary memory, of which no one has formed as yet even a first rough conception.

Furthermore, we saw that sometimes during apparent ordinary sleep the spirit may travel away from the body, and may bring back a memory, more or less confused, of what it has seen in this clairvoyant excursion.

And in the hypnotic trance or in spontaneous somnambulism, we often found a quasi-personality occupying the organism, while the sensitive's own spirit claimed to have been absent elsewhere, and sometimes exhibited real clairvoyant power. This matter of psychical excursion from the organism ultimately involves the extremest claim to novel faculty which has ever been advanced for men. For it involves the claim to *ecstasy*;—to a wandering vision which is not confined to this earth or this material world alone, but introduces the seer into the spiritual world and among communities higher than any which this planet knows.

Continuing, then, our analysis of the idea of possession, we come now to its specific feature,—the occupation by a spiritual agency of the entranced and partially vacated organism. Here it is that our previous studies will do most to clear our con-

ceptions. Instead of at once leaping to the question of what spirits in their essence are,—of what they can do and cannot do,—of the antecedent possibility of their re-entry into matter, and the like,—we must begin by simply carrying the idea of telepathy to its furthest point. We must imagine telepathy becoming as central and as intense as possible ;—and we shall find that of two diverging types of telepathic intercourse which will thus present themselves, the one will gradually correspond to possession, and the other to ecstasy.

For from the mere telepathic transmission of isolated ideas or pictures there is, as my readers know, a continuous progression to impressions and apparitions far more persistent and complex. We encounter an influence which suggests no mere impact of etherial waves, but an intelligent and responsive *presence*, resembling nothing so much as the ordinary human intercourse of persons in bodily nearness.

Nay, more. There is—as I have striven to show—a further progression from these telepathic intercommunications between living men to intercommunications between living men and discarnate spirits.

So much, in the first place, for the *agent's* end of the communication.

And in the second place, we now discern a possibility of getting at the *percipient's* end ; of determining whether the telepathic impact is received by the *brain* or by the *spirit* of the living man, or by both inseparably, or sometimes by one and sometimes by the other.

On this problem, I say, the phenomena of automatic script, of trance-utterance, of spirit-possession, throw more of light than we could have ventured to hope.

Stated broadly, our trance-phenomena show us to begin with, that several currents of communication can pass at once from discarnate spirits to a living man ;—and can pass in very varying ways. For clearness' sake I will put aside for the present all cases where the telepathic impact takes an

externalised or sensory form, and will speak only of intellectual impressions and motor automatisms.

Now these may pass through all grades of apparent *centrality*. If a man, awake and in other respects fully self-controlled, feels his hand impelled to scrawl words on a piece of paper, without consciousness of motor effort *of his own*, the impulse does not seem to him a *central* one, although some part of his brain is presumably involved. On the other hand, a much less conspicuous invasion of his personality may feel much more central;—as, for instance, a premonition of evil,—an inward heaviness which he can scarcely define. And so the motor automatism goes on until it reaches the point of *possession*;—that is to say, until the man's own consciousness is absolutely in abeyance, and every part of his body is utilised by the invading spirit or spirits. What happens in such conditions to the man's ruling principle—to his own spirit—we must consider presently. But so far as his organism is concerned, the invasion seems complete: and it indicates a power which is indeed telepathic in a true sense;—yet not quite in the sense which we originally attached to the word. We first thought of telepathy as of a communication between two minds, whereas what we have here looks more like a communication between a mind and a body,—an external mind, in place of the mind which is accustomed to rule that particular body.

There is in such a case no apparent communication between the discarnate mind and the *mind* of the automatist. Rather there is a kind of contact between the discarnate mind and the *brain* of the automatist, in so far that the discarnate mind, pursuing its own ends, is helped up to a certain point by the accumulated capacities of the automatist's brain;—and similarly is hindered by its incapacities.

Yet here the most characteristic element of telepathy, I repeat, seems to have dropped out altogether. There is no perceptible communion between the mind of the entranced

person and any other mind whatever. He is *possessed*, but is kept in unconsciousness, and never regains memory of what his lips have uttered during his trance.

But let us see whether we have thus grasped all the trance-phenomena ;—whether something else may not be going on, which is more truly, more centrally telepathic.

To go back to the earliest stage of telepathic experience, we can see well enough that the experimental process might quite possibly involve two different factors. The percipient's mind must somehow receive the telepathic impression ;—and to this reception we can assign no definite physical correlative ;—and also the percipient's motor or sensory centres must receive an excitation ;—which excitation may be communicated, for aught we know, either by his own mind in the ordinary way, or by the agent's mind in some direct way,—which I may call *telergic*, thus giving a more precise sense to a word which I long ago suggested as a kind of correlative to *telepathic*. That is to say, there may even in these apparently simple cases be first a transmission from agent to percipient in the spiritual world, and then an action on the percipient's physical brain, of the same type as spirit-possession. This action on the physical brain may be due either to the percipient's own spirit, or subliminal self, or else directly to the agent's spirit. For I must repeat that the phenomena of possession seem to indicate that the extraneous spirit acts on a man's organism in very much the same way as the man's own spirit habitually acts on it. One must thus practically regard the body as an instrument upon which a spirit plays ;—an ancient metaphor which now seems actually our nearest approximation to truth.

But there is another class of phenomena, besides telepathy, of which this definition of possession at once reminds us. We have dealt much with *secondary personalities*,—with severances and alternations affecting a man's own spirit, in varying relation with his organism. Félicité X.'s developed secondary personality,

for instance (see Chapter II.), might be defined as another fragment—or another synthesis—of Félicité's spirit acting upon her organism in much the same way as the original fragment—or the primary synthesis—of her spirit was wont to act upon it.

On what grounds can we base our distinctions? What justifies us in saying that Félicité X.'s organism was controlled only by another modification of her own personality, but that Mrs. Piper's is controlled by George Pelham (see p. 287)? May there not be any amount of self-suggestion, colouring with the fictitious hue of all kinds of identities what is in reality no more than an allotropic form of the entranced person himself? Is even the possession by the new personality of some fragments of fresh knowledge any proof of spirit-control? May not that knowledge be gained clairvoyantly or telepathically, with no intervention of any spirit other than of living men?

Yes, indeed, we must reply, there *is* here a danger of confusion, there *is* a lack of any well-defined dividing line. While we must decide on general rules, we must also keep our minds open to possible exceptions.

On the negative side, indeed, general rules will carry us a good way. We must *not* allow ourselves to ascribe to spirit-control cases where no new knowledge is shown in the trance state.

Again, from the parallelism of possession with split personalities we may infer that a possessing spirit is not likely to be able to inspire into the recipient brain ideas or words of very unfamiliar type. From the parallelism of possession with dream we may infer that the memory of the possessing spirit may be subject to strange omissions and confusions. From the parallelism with somnambulism we may infer that colloquy between a human observer and the possessing spirit is not likely to be full or free, but rather to be hampered by difference of state, and abbreviated by the difficulty of maintaining psychological contact for long together.

Our expectations will thus be very different from the commonplace or even the poetic notion of what communication with the dead is likely to be.

There is one more aspect of possession which must be considered before we proceed to the actual evidence.

For us every psychological fact has (so far as we know) a physical side; and spiritual events, to be perceptible to us, must somehow affect the world of matter.

Imprimis, of course, and in ordinary life, our own spirits (their existence once granted) affect our own bodies and are our standing examples of spirit affecting matter. Next, if a man receives a telepathic impact from another incarnate spirit which causes him to see a phantasmal figure, that man's brain has, we may suppose, been directly affected by his own spirit rather than by the spirit of the distant friend. But it may not always be true even in the case of sensory automatisms that the distant spirit has made a suggestion merely to the percipient's spirit which the percipient's own spirit carries out; and in motor automatisms, as they develop into *possession*, there are indications, as I have already pointed out, that the influence of the agent's spirit is *telergic* rather than telepathic, and that we have extraneous spirits influencing the human brain or organism. That is to say, they are producing movements in matter;—even though that matter be organised matter and those movements molecular.

So soon as this fact is grasped,—and it has not always been grasped by those who have striven to establish a fundamental difference between spiritual influence on our spirits and spiritual influence on the material world,—we shall naturally be prompted to inquire whether inorganic matter as well as organic ever shows the agency of extraneous spirits upon it.

Suppose that a discarnate spirit, in temporary possession of a living organism, is impelling it to motor automatisms. Can we say *a priori* what the limits of such automatic movements of that organism are likely to be, in the same way as we can

say what the limits of any of its voluntary movements are likely to be? May not this extraneous spirit get more motor power out of the organism than the waking man himself can get out of it? It would not surprise us, for example, if the movements in trance showed increased *concentration*; if a dynamometer (for instance) was more forcibly squeezed by the spirit acting through the man than by the man himself. Is there any other way in which one would imagine that a spirit possessing me could use my vital force more skilfully than I could use it myself?

I do not know how my will moves my arm; but I know by experience that my will generally moves only my arm and what my arm can touch;—whatever objects are actually in contact with the “protoplasmic skeleton” which represents the life of my organism. Yet I can sometimes move objects not in actual contact, as by melting them with the heat or (in the dry air of Colorado) kindling them with the electricity, which my fingers emit. I see no very definite limit to this power. I do not know all the forms of energy which my fingers might, under suitable training, emit.

And now suppose that a possessing spirit can use my organism more skilfully than I can. May he not manage to emit from that organism some energy which can visibly move ponderable objects not actually in contact with my flesh? That would be a phenomenon of possession not very unlike its other phenomena;—and it would be *telekinesis*.

By that word (due to M. Aksakoff) it is convenient to describe what have been called “the physical phenomena of spiritualism,” as to whose existence as a reality, and not as a system of fraudulent pretences, fierce controversy has raged for half a century, and is still raging.

The interest excited in the ordinary public by these phenomena has, as is well known, fostered much fraud, to expose and guard against which has been one of the main tasks of the S.P.R.

Indeed, the persistent simulation of telekinesis has, naturally enough, inspired persistent doubt as to its genuine occurrence even in cases where simulation has been carefully guarded against, or is antecedently improbable. And thus while believing absolutely in the occurrence of telekinetic phenomena, I yet hold that it would be premature to press them upon my readers' belief, or to introduce them as an integral part of my general expository scheme. From one point of view, their detailed establishment, as against the theory of fraud, demands an expert knowledge of conjuring and other arts which I cannot claim to possess. From another point of view, their right comprehension must depend upon a knowledge of the relations between matter and ether such as is now only dimly adumbrated by the most recent discoveries;—for instance, discoveries as to previously unsuspected forms of radiation.

* * * * *

The way has now been so far cleared for our cases of Possession that at least the principal phenomena claimed have been (I hope) made intelligible, and shown to be concordant with other phenomena already described and attested. It will be best to consider first some of the more rudimentary cases before going on to our own special instances of possession,—those of Mr. Stainton Moses or Mrs. Piper.

We must, however, attempt some provisional scheme of classification, though recognising that the difficulties of interpretation when endeavouring to distinguish between telepathy and telæsthesia, meet us again in dealing with possession and ecstasy. We may not, that is, be able to say, as regards a particular manifestation, whether it is an instance of incipient possession, or incipient ecstasy, or even whether the organism

¹ The asterisks indicate the end of the part of this chapter which was consecutively composed by the author. The rest of the chapter consists chiefly of fragments written by him at different times,

is being "controlled" directly by some extraneous spirit or by its own incarnate spirit. The first step apparently is the abeyance of the supraliminal self and the dominance of the subliminal self, which may lead in rare cases to a form of trance (or of what we have hitherto called secondary personality) where the whole body of the automatist is controlled by his own subliminal self, or incarnate spirit, but where there is no indication of any relation with discarnate spirits. The next form of trance is where the incarnate spirit, whether or not maintaining control of the whole body, makes excursions into or holds telepathic intercourse with the spiritual world. And, lastly, there is the trance of possession by another, a discarnate spirit. We cannot, of course, always distinguish between these three main types of trance—which, as we shall see later, themselves admit of different degrees and varieties.

The most striking case known to me of the first form of trance—possession by the subliminal self—is that of the Rev. C. B. Sanders,¹ whose trance-personality has always called itself by the name of " $X + Y = Z$ ". The life of the normal Mr. Sanders has apparently been passed in the environment of a special form of Presbyterian doctrine, and there seems to have been a fear on the part of Mr. Sanders himself lest the trance manifestations of which he was the subject should conflict with the theological position which he held as a minister; and indeed for several years of his early suffering "he was inclined to regard his peculiar case of affliction as the result of Satanic agency". On the part of some of his friends also there seems to be a special desire to show that " $X + Y = Z$ " was not heterodox. Under these circumstances it is perhaps not surprising that we find so much reticence in " $X + Y = Z$ " concerning his own relations to the normal Mr. Sanders, whom he calls "his casket". What little explanation is offered seems

¹ See $X + Y = Z$; or, *The Sleeping Preacher of North Alabama*. By the Rev. G. W. Mitchell (New York, 1876).

to be in singular harmony with one of the main tenets advanced in this book, since the claim made by " $X + Y = Z$ " is obviously that he represents the incarnate spirit of Mr. Sanders exercising the higher faculties which naturally pertain to it, but which can be manifested to the full only when it is freed from its fleshly barriers. This frequently occurs, he says, in dying persons, who describe scenes in the spiritual world, and in his own experience when "his casket" is similarly affected, and the bodily obstructions to spiritual vision are removed.

In this case, then, the subliminal self seems to take complete control of the organism, exercising its own powers of telepathy and telæsthesia, but showing no evidence of direct communication with discarnate spirits.

Professor Thoulet's case, which I give here, suggests such knowledge as may be learned in ecstasy ;—as though a message had been communicated to a sleeper during some brief excursion into the spiritual world,—which message was remembered for a few moments, in symbolic form, and then rapidly forgotten, as the sleeper returned fully into the normal waking state. What is to be noted is that the personality of sleep, to which I attribute the spiritual excursion, seems at first to have been "controlling" the awakened organism. In other words, Professor Thoulet was partially entranced or *possessed* by his own spirit or subliminal self.

I quote from *Proceedings*, S.P.R., vol. xi., pp. 503-5.

Professor Thoulet writes to Professor Richet as follows :—

April 17th, 1891.

. . . During the summer of 1867, I was officially the assistant, but in reality the friend, in spite of difference in age, of M. F., a former officer in the navy, who had gone into business. We were trying to set on foot again the exploitation of an old sulphur mine at Rivanazzaro, near Voghera, in Piedmont, which had been long abandoned on account of a falling in.

We occupied the same rooms, and our relations were those of father and son, or of elder and younger brother. . . .

I knew that Madame F., who lived at Toulon, and with whom I was slightly acquainted, would soon be confined. I cannot say I was indifferent about this fact, for it concerned M. F.; but it certainly caused me no profound emotion; it was a second child, all was going well, and M. F. was not anxious. I myself was well and calm. It is true that a few days before, in Burgundy, my mother had fallen out of a carriage; but the fall had no bad consequences, and the letter which informed me of it also told me there was no harm done.

M. F. and I slept in adjoining rooms, and as it was hot we left the door between them open. One morning I sprang suddenly out of bed, crossed my room, entered that of M. F., and awakened him by crying out, "You have just got a little girl; the telegram says . . ." Upon this I began to read the telegram. M. F. sat up and listened; but all at once I understood that I had been asleep, and that consequently my telegram was only a dream, not to be believed; and then, at the same time, this telegram, which was somehow in my hand and of which I had read about three lines aloud, word for word, seemed to withdraw from my eyes as if some one were carrying it off open; the words disappeared, though their image still remained; those which I had *pronounced* remained in my memory, while the rest of the telegram was only a *form*.

I stammered something; M. F. got up and led me into the dining-room, and made me write down the words I had pronounced; when I came to the lines which, though they had disappeared from my memory, still remained pictured in my eye, I replaced them by dots, making a sort of drawing of them. Remark that the telegram was not written in common terms; there were about six lines of it, and I had read more than two of them. Then, becoming aware of our rather incorrect costume, M. F. and I began to laugh, and went back to our beds.

Two or three days after I left for Torée; I tried in vain to remember the rest of the telegram; I went on to Turin, and eight or ten days after my dream I received the following telegram from M. F., "Come directly, you were right".

I returned to Rivanazzaro and M. F. showed me a telegram

which he had received the evening before ; I recognised it as the one I had seen in my dream ; the beginning was exactly what I had written, and the end, which was exactly like my drawing, enabled me to read *again* the words which I saw *again*. Please remark that the confinement had taken place the evening before, and therefore the fact was not that I, being in Italy, had seen a telegram which already existed in France—this I might with some difficulty have understood—but that I had seen it ten days before it existed or could have existed ; since the event it announced had not yet taken place. I have turned this phenomenon over in my memory and reasoned about it many times, trying to explain it, to connect it with something, with a previous conversation, with some mental tension, with an analogy, a wish,—and all in vain. M. F. is dead, and the paper I wrote has disappeared. If I were called before a court of justice about it, I could not furnish the shadow of a material proof, and again the two personalities which exist in me, the animal and the *savant*, have disputed on this subject so often that sometimes I doubt it myself. However, the animal, obstinate as an animal usually is, repeats incessantly that I have seen, and I have read, and it is useless for me to tell myself that if any one else told me such a story I should not believe it. I am obliged to admit that it happened.

J. THOULET,

Professor at the Faculté des Sciences at Nancy.

Professor Richet adds :—

M. Thoulet has lately confirmed all the details contained in his letter. He has no longer any written trace of this old story, but the recollection of it is perfectly clear. He assured me that he had *seen* and *read* the telegram like a real object. . . .

We must now pass on to the most notable recent case where communication with discarnate spirits has been claimed,—that of Swedenborg. The *evidential* matter which he has left

behind him is singularly scanty in comparison with his pretensions to a communion of many years with so many spirits of the departed. But I think that the half-dozen "evidential cases" scattered through his memoirs are stamped with the impress of truth,—and I think, also, that without some true experience of the spiritual world Swedenborg could not have entered into that atmosphere of truth in which even his worst errors are held in solution. Swedenborg's writings on the world of spirits fall in the main into two classes,—albeit classes not easily divided. There are *experiential* writings and there are *dogmatic* writings. The first of these classes contains accounts of what he saw and felt in that world, and of such inferences with regard to its laws as his actual experience suggested.

On the other hand, the *second* or purely *dogmatic* class of Swedenborg's writings,—the records of instruction alleged to have been given to him by spirits on the inner meaning of the Scriptures, etc.,—these have more and more appeared to be mere arbitrary fancies;—mere projections and repercussions of his own preconceived ideas.

On the whole, I may say that Swedenborg's story,—one of the strangest lives yet lived by mortal men,—is corroborative rather than destructive of the slowly rising fabric of knowledge of which he was the uniquely gifted, but uniquely dangerous, precursor.

The next case to be mentioned is that of D. D. Home. In Home's case the subliminal self seems, throughout the longest series of séances of which we have a record, to have been the spirit chiefly controlling him during the trance and acting as intermediary for other spirits, who occasionally, however, took complete possession.

But, although I attribute much value to what evidence exists in the case of Home, it cannot but be deplored that the inestimable chance for experiment and record which this case afforded was almost entirely thrown away by the scientific

world. Unfortunately the record is especially inadequate in reference to Home's trances and the evidence for the personal identity of the communicating spirits. His name is known to the world chiefly in connection with the telekinetic phenomena which are said to have occurred in his presence, and the best accounts of which we owe to Sir William Crookes. It is not my intention, as I have already explained, to deal with these, but it must be understood that they form an integral part of the manifestations in this case, as in the case of Stainton Moses. For detailed accounts of them the reader should consult the history of Home's life and experiences.

To the history of William Stainton Moses I now turn. It was on May 9th, 1874, that I met Mr. Moses for the first time.

Here was a man of University education, of manifest sanity and probity, who vouched to us for a series of phenomena,—occurring to himself, and with no doubtful or venal aid,—which seemed at least to prove, in confusedly intermingled form, three main theses unknown to Science. These were (1) the existence in the human spirit of hidden powers of insight and of communication; (2) the personal survival and near presence of the departed; and (3) interference, due to unknown agencies, with the ponderable world. He spoke frankly and fully; he showed his note-books; he referred us to his friends; he inspired a belief which was at once sufficient, and which is still sufficient, to prompt to action.

The experiences which Stainton Moses had undergone had changed his views, but not his character. He was already set in the mould of the hard-working, conscientious, dogmatic clergyman, with a strong desire to do good, and a strong belief in preaching as the best way to do it. For himself the essential part of what I have called his "message" lay in the actual words automatically uttered or written,—not in the accompanying phenomena which really gave their uniqueness and importance to the automatic processes. In a book called

Spirit Teachings he collected what he regarded as the real fruits of those years of mysterious listening in the vestibule of a world unknown.

With the even tenor of this straightforward and reputable life was inwoven a chain of mysteries which, as I think, in what way soever they be explained, make it one of the most extraordinary which our century has seen. For its true history lies in that series of physical manifestations which began in 1872 and lasted for some eight years, and that series of automatic writings and trance-utterances which began in 1873, received a record for some ten years, and did not, as is believed, cease altogether until the earthly end was near.

The physical manifestations included the apparent production of such phenomena as intelligent raps, movements of objects untouched, levitation, disappearance and reappearance of objects, passage of matter through matter, direct writing, sounds supernormally made on instruments, direct sounds, scents, lights, objects materialised, hands materialised (touched or seen). Mr. Moses was sometimes, but not always, entranced while these physical phenomena were occurring. Sometimes he was entranced and the trance-utterance purported to be that of a discarnate spirit. At other times, especially when alone, he wrote automatically, retaining his own ordinary consciousness meanwhile, and carrying on lengthy discussions with the "spirit influence" controlling his hand and answering his questions, etc.

That these messages were written down in good faith by Mr. Moses as proceeding from the personages whose names are signed to them, there can be little doubt. But as to whether they did really proceed from those personages or no there may in many cases be very great doubt ;—a doubt which I, at least, shall be quite unable to remove.

If we confine ourselves to the verbal messages, we find that they contain comparatively few verifiable facts of which

there is no printed record and which it is practically certain that the medium could never have known.

In two cases, however, the announcement of a death was made to Mr. Moses, when the news was apparently not known to him by any normal means. One of these is the case of President Garfield (*Proceedings*, S.P.R., vol. xi., p. 100). The other (see my article in *Proceedings*, S.P.R., vol. xi., pp. 96 *et seq.*) is in some ways the most remarkable of all, from the series of chances which have been needful in order to establish its veracity. Specially noticeable in this case is the resemblance of the handwriting of the script to that of the alleged control, a lady whose writing was almost certainly unknown to Mr. Moses. Both to the lady's son and to myself the resemblance appeared incontestable, and our opinion was confirmed by Dr. Hodgson, who was an expert in such matters.

The case of Mrs. Piper, to which we must now turn, differs in two important respects from that of W. Stainton Moses or D. D. Home. In the first place, no telekinetic phenomena have occurred in connection with her trance-manifestations; and, in the second place, her supraliminal self shows no traces of any supernormal faculty whatsoever. She presents an instance of automatism of the extreme type where the "possession" is not merely local or partial, but affects, so to say, the whole psychical area,—where the supraliminal self is for a time completely displaced, and the whole personality appears to suffer intermittent change. In other words, she passes into a trance, during which her organs of speech or writing are "controlled" by other personalities than the normal waking one. Occasionally, either just before or just after the trance, the subliminal self appears to take some control of the organism for a brief interval; but with this exception the personalities that speak or write during her trance claim to be discarnate spirits.

I do not propose here to discuss the hypothesis of fraud in this case, since it has been fully discussed by Dr. Hodgson,

Professor William James, Professor Newbold of Pennsylvania University, Dr. Walter Leaf, and Sir Oliver Lodge. I merely quote, as a summary of the argument, a few words of Professor James, from *The Psychological Review*, July, 1898, pp. 421-22 :—

Dr. Hodgson considers that the hypothesis of fraud cannot be seriously maintained. I agree with him absolutely. The medium has been under observation, much of the time under close observation, as to most of the conditions of her life, by a large number of persons, eager, many of them, to pounce upon any suspicious circumstance for [nearly] fifteen years. During that time, not only has there not been one single suspicious circumstance remarked, but not one suggestion has ever been made from any quarter which might tend positively to explain how the medium, living the apparent life she leads, could possibly collect information about so many sitters by natural means. The scientist who is confident of "fraud" here, must remember that in science as much as in common life a hypothesis must receive some positive specification and determination before it can be profitably discussed, and a fraud which is no assigned kind of fraud, but simply "fraud" at large, fraud *in abstracto*, can hardly be regarded as a specially scientific explanation of concrete facts.

Mrs. Piper's trances may be divided into three stages : (1) Where the dominant controlling personality was known as "Dr. Phinuit" and used the vocal organs almost exclusively, communicating by *trance-utterance*, 1884-91.

(2) Where the communications were made chiefly by automatic writing in the trance under the supervision more particularly of the control known as "George Pelham," or "G. P.," although "Dr. Phinuit" usually communicated also by speech during this period, 1892-96.

(3) Where supervision is alleged to be exercised by Imperator, Doctor, Rector, and others, and where the communications have been mainly by writing, but occasionally also by speech.

There were various cases of alleged direct "control" by spirits other than Phinuit during the first stage of Mrs. Piper's trance history. But such cases were not usual, and on the whole, although there seemed to be abundant proof of some supernormal faculty which demanded at least the hypothesis of thought-transference from living persons both near and distant, and suggested occasionally some power of telæsthesia or perhaps even of premonition, yet the main question with which we are now concerned,—whether Mrs. Piper's organism was controlled, directly or indirectly, by discarnate spirits who could give satisfactory evidence of their identity,—remained undecided.

More important, as regards this question of personal identity, is the series of sittings which formed the second stage of Mrs. Piper's trance history, in the years 1892-96 (of which a detailed account is given in *Proceedings*, S.P.R., vol. xiii., pp. 284-582, and vol. xiv., pp. 6-49), where the chief communicator or intermediary was G. P. This G. P., whose name (although, of course, well known to many persons) has been altered for publication into "George Pelham," was a young man of great ability, mainly occupied in literary pursuits. Although born an American citizen, he was a member of a noble English family. I never met him, but I have the good fortune to include a number of his friends among my own, and with several of these I have been privileged to hold intimate conversation on the nature of the communications which they received. I have thus heard of many significant utterances of G. P.'s, which are held too private for print; and I have myself been present at sittings where G. P. manifested. For the full discussion of the evidence tending to prove the identity of G. P., I refer my readers to the original report in the *Proceedings*, S.P.R. I quote here a general summary, given by Dr. Hodgson several years later, of the whole series of his manifestations. (From *Proceedings*, S.P.R., vol. xiii., pp. 328-30.)

On the first appearance of the communicating G. P. to Mr. Hart in March, 1892, he gave not only his own name and that of the sitter, but also the names of several of their most intimate common friends, and referred specifically to the most important private matters connected with them. At the same sitting reference was made to other incidents unknown to the sitters, such as the account of Mrs. Pelham's taking the studs from the body of G. P. and giving them to Mr. Pelham to be sent to Mr. Hart, and the reproduction of a notable remembrance of a conversation which G. P. living had with Katharine, the daughter of his most intimate friends, the Howards. These were primary examples of two kinds of knowledge concerning matters unknown to the sitters, of which various other instances were afterwards given; knowledge of events connected with G. P. which had occurred since his death, and knowledge of special memories pertaining to the G. P. personality before death. A week later, at the sitting of Mr. Vance, he made an appropriate inquiry after the sitter's son, and in reply to inquiries rightly specified that the sitter's son had been at college with him, and further correctly gave a correct description of the sitter's summer home as the place of a special visit. This, again, was paralleled by many later instances where appropriate inquiries were made and remembrances recalled concerning other personal friends of G. P. Nearly two weeks later came his most intimate friends, the Howards, and to these, using the voice directly, he showed such a fulness of private remembrance and specific knowledge and characteristic intellectual and emotional quality pertaining to G. P. that, though they had previously taken no interest in any branch of psychical research, they were unable to resist the conviction that they were actually conversing with their old friend G. P. And this conviction was strengthened by their later experiences. Not least important, at that time, was his anxiety about the disposal of a certain book and about certain specified letters which concern matters too private for publication. He was particularly desirous of convincing his father, who lived in Washington, that it was indeed G. P. who was communicating, and he soon afterwards stated that his father had taken his photograph to be copied, as was the case, though Mr. Pelham had not informed even his wife of this fact. Later on he

reproduced a series of incidents, unknown to the sitters, in which Mrs. Howard had been engaged in her own home. Later still, at a sitting with his father and mother in New York, a further intimate knowledge was shown of private family circumstances, and at the following sitting, at which his father and mother were not present, he gave the details of certain private actions which they had done in the interim. At their sitting, and at various sittings of the Howards, appropriate comments were made concerning different articles presented which had belonged to G. P. living, or had been familiar to him; he inquired after other personal articles which were not presented at the sittings, and showed intimate and detailed recollections of incidents in connection with them. In points connected with the recognition of articles with their related associations of a personal sort, the G. P. communicating, so far as I know, has never failed. Nor has he failed in the recognition of personal friends. I may say generally that out of a large number of sitters who went as strangers to Mrs. Piper, the communicating G. P. has picked out the friends of G. P. living, precisely as the G. P. living might have been expected to do [thirty cases of recognition out of at least one hundred and fifty persons who have had sittings with Mrs. Piper since the first appearance of G. P., and no case of false recognition], and has exhibited memories in connection with these and other friends which are such as would naturally be associated as part of the G. P. personality, which certainly do not suggest in themselves that they originate otherwise, and which are accompanied by the emotional relations which were connected with such friends in the mind of G. P. living. At one of his early communications G. P. expressly undertook the task of rendering all the assistance in his power towards establishing the continued existence of himself and other communicators, in pursuance of a promise of which he himself reminded me, made some two years or more before his death, that if he died before me and found himself "still existing," he would devote himself to prove the fact; and in the persistence of his endeavour to overcome the difficulties in communicating, as far as possible, in his constant readiness to act as amanuensis at the sittings, in the effect which he has produced by his counsels,—to myself as investigator, and to

numerous other sitters and communicators,—he has, in so far as I can form a judgment in a problem so complex and still presenting so much obscurity, displayed all the keenness and pertinacity which were eminently characteristic of G. P. living.

Finally the manifestations of this G. P. communicating have not been of a fitful and spasmodic nature, they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years, and showing the same characteristics of an independent intelligence whether friends of G. P. were present at the sittings or not. I learned of various cases where in my absence active assistance was rendered by G. P. to sitters who had never previously heard of him, and from time to time he would make brief pertinent reference to matters with which G. P. living was acquainted, though I was not, and sometimes in ways which indicated that he could to some extent see what was happening in our world to persons in whose welfare G. P. living would have been specially interested.

There are numerous instances in the reports in the *Proceedings* of the giving of information unknown to the sitters and afterwards verified. A striking illustration of this occurred in the case of the lady called "Elisa Mannors," whose near relatives and friends concerned in the communications were known to myself. On the morning after the death of her uncle, called F. in the report, she described an incident in connection with the appearance of herself to her uncle on his death-bed. I quote Dr. Hodgson's account of this (*Proceedings*, S.P.R., vol. xiii., p. 378, footnote).

The notice of his [F.'s] death was in a Boston morning paper, and I happened to see it on my way to the sitting. The first writing of the sitting came from Madame Elisa, without my expecting it. She wrote clearly and strongly, explaining that F. was there with her, but unable to speak directly, that she wished to give me an account of how she had helped F. to reach her. She said that she had been present at his death-bed, and had spoken to him, and she repeated what she had said, an unusual form of expression,

and indicated that he had heard and recognised her. This was confirmed in detail in the only way possible at that time, by a very intimate friend of Madame Elisa and myself, and also of the nearest surviving relative of F. I showed my friend the account of the sitting, and to this friend, a day or two later, the relative, who was present at the death-bed, stated spontaneously that F. when dying said that he saw Madame Elisa who was speaking to him, and he repeated what she was saying. The expression so repeated, which the relative quoted to my friend, was that which I had received from Madame Elisa through Mrs. Piper's trance, when the death-bed incident was of course entirely unknown to me.

At the outset of this chapter I compared the phenomena of possession with those of alternating personalities, of dreams, and of somnambulism. Now it seems probable that the thesis of multiplex personality may hold good both for embodied and for unembodied men, and this would lead us to expect that the manifestations of the departed would resemble those fugitive and unstable communications between widely different strata of personality of which embodied minds offer us examples. G. P. himself appears to be well aware of the dream-like character of the communications, which, indeed, his own style often exemplifies. Thus he wrote on February 15th, 1894 :—

“Remember we share and always shall have our friends in the dream-life, i.e. your life so to speak, which will attract us for ever and ever, and so long as we have any friends *sleeping* in the material world ; you to us are more like as we understand sleep, you look shut up as one in prison, and in order for us to get into communication with you, we have to enter into your sphere, as one like yourself, asleep. This is just why we make mistakes, as you call them, or get confused and muddled.”

The difficulties which must be inherent in such an act of communication are thus described by Dr. Hodgson :—

“If, indeed, each one of us is a ‘spirit’ that survives the

death of the fleshly organism, there are certain suppositions that I think we may not unreasonably make concerning the ability of the discarnate 'spirit' to communicate with those yet incarnate. Even under the best of conditions for communication—which I am supposing for the nonce to be possible—it may well be that the aptitude for communicating clearly may be as rare as the gifts that make a great artist, or a great mathematician, or a great philosopher. Again, it may well be that, owing to the change connected with death itself, the 'spirit' may at first be much confused, and such confusion may last for a long time; and even after the 'spirit' has become accustomed to its new environment, it is not an unreasonable supposition that if it came into some such relation to another living human organism as it once maintained with its own former organism, it would find itself confused by that relation. The state might be like that of awaking from a prolonged period of unconsciousness into strange surroundings. If my own ordinary body could be preserved in its present state, and I could absent myself from it for days or months or years, and continue my existence under another set of conditions altogether, and if I could then return to my own body, it might well be that I should be very confused and incoherent at first in my manifestations by means of it. How much more would this be the case were I to return to *another* human body. I might be troubled with various forms of aphasia and agraphia, might be particularly liable to failures of inhibition, might find the conditions oppressive and exhausting, and my state of mind would probably be of an automatic and dreamlike character. Now, the communicators through Mrs. Piper's trance exhibit precisely the kind of confusion and incoherence which it seems to me we have some reason *a priori* to expect if they are actually what they claim to be."

Yet even this very difficulty and fragmentariness of communication ought in the end to be for us full of an instruction of its own. There is ground for belief that we are here actually

witnessing the central mystery of human-life, unrolling itself under novel conditions, and open to closer observation than ever before. We are seeing a mind use a brain. The human brain is in its last analysis an arrangement of matter expressly adapted to being acted upon by a spirit; but so long as the accustomed spirit acts upon it the working is generally too smooth to allow us a glimpse of the mechanism. *Now*, however, we can watch an unaccustomed spirit, new to the instrument, installing itself and feeling its way.

Among the cases of trance discussed in this chapter, we find intimately interwoven with the phenomena of possession many instances of its correlative,—ecstasy. Mrs. Piper's fragmentary utterances and visions during her passage from trance to waking life,—utterances and visions that fade away and leave no remembrance in her waking self; Stainton Moses' occasional visions, his journeys in the "spirit world" which he recorded on returning to his ordinary consciousness; Home's entrancement and converse with the various controls whose messages he gave;—all these suggest actual excursions of the incarnate spirit from its organism. The theoretical importance of these spiritual excursions is, of course, very great. It is, indeed, so great that most men will hesitate to accept a thesis which carries us straight into the inmost sanctuary of mysticism; which preaches "a precursory entrance into the most holy place, as by divine transportation".

Yet I think that this belief, although extreme, is not, at the point to which our evidence has carried us, in any real way improbable. To put the matter briefly, if a spirit from outside can enter the organism, the spirit from inside can go out, can change its centre of perception and action, in a way less complete and irrevocable than the change of death. Ecstasy would thus be simply the complementary or correlative aspect of spirit-control. Such a change need not be a *spatial* change, any more than there need be any *spatial* change for the spirit which invades the deserted organism. Nay, further: if the

incarnate spirit can in this manner change its centre of perception in response (so to say) to a discarnate spirit's invasion of the organism, there is no obvious reason why it should not do so on other occasions as well. We are already familiar with "travelling clairvoyance," a spirit's change of centre of perception among the scenes of the material world. May there not be an extension of travelling clairvoyance to the spiritual world? a spontaneous transfer of the centre of perception into that region from whence discarnate spirits seem now to be able, on their side, to communicate with growing freedom?

The high possibilities that lie before us should be grasped once for all, in order that the dignity of the quest may help to carry the inquirer through many disappointments, deceptions, delays. But he must remember that this inquiry must be extended over many generations; nor must he allow himself to be persuaded that there are byways to mastery. I will not say that there cannot possibly be any such thing as occult wisdom, or dominion over the secrets of nature ascetically or magically acquired. But I will say that every claim of this kind which my colleagues or I have been able to examine has proved deserving of complete mistrust; and that we have no confidence here any more than elsewhere in any methods except the open, candid, straightforward methods which the spirit of modern science demands.

CHAPTER X.

EPILOGUE.

Εδόκει τίς μοι γυνή προσελθοῦσα καλὴ καὶ εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ ἑπεῖν, ὦ Σώκρατες, ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἵκοιο.—Πλάτωνος Κρίτων.

THE task which I proposed to myself at the beginning of this work is now, after a fashion, accomplished. Yet I cannot leave this obscure and unfamiliar mass of observation and experiment without some words of wider generalisation which may place these new discoveries in clearer relation to the existing schemes of civilised thought and belief.

In the first place, I feel that some such attempt at synthesis is needful for the practical purpose of enlisting help in our long inquiry. As has been hinted more than once, the real drag upon its progress has been not opposition but indifference. Or if indifference be too strong a word, at any rate the interest evoked has not been such as to inspire to steady independent work anything like the number of coadjutors who would have responded to a new departure in one of the sciences which all men have learnt to respect. The inquiry falls between the two stools of religion and science; it cannot claim support either from the "religious world" or from the Royal Society. Yet even apart from the instinct of pure scientific curiosity (which surely has seldom seen such a field opening before it), the mighty issues depending on these phenomena ought, I think, to constitute in themselves a strong, an exceptional appeal.

Bacon foresaw the gradual victory of observation and experiment—the triumph of actual analysed fact—in every department of human study;—in every department save one. The realm of “Divine things” he left to Authority and Faith. I here urge that that great exemption need be no longer made. I claim that there now exists an incipient method of getting at this Divine knowledge also, with the same certainty, the same calm assurance, with which we make our steady progress in the knowledge of terrene things. The impulse of faith will resolve itself into a reasoned and resolute imagination, bent upon raising even higher than now the highest ideals of man.

I need not here describe at length the deep disquiet of our time. Never, perhaps, did man’s spiritual satisfaction bear a smaller proportion to his needs. The old-world sustenance, however earnestly administered, is too unsubstantial for the modern cravings. And thus through our civilised societies two conflicting currents run. On the one hand, health, intelligence, morality,—all such boons as the steady progress of planetary evolution can win for man,—are being achieved in increasing measure. On the other hand, this very sanity, this very prosperity, do but bring out in stronger relief the underlying *Welt-Schmerz*, the decline of any real belief in the dignity, the meaning, the endlessness of life.

There are many, of course, who readily accept this limitation of view; who are willing to let earthly activities and pleasures gradually dissipate and obscure the larger hope. But others cannot thus be easily satisfied. They rather resemble children who are growing too old for their games;—whose amusement sinks into an indifference and discontent for which the fitting remedy is an initiation into the serious work of men.

A similar crisis has passed over Europe once before. There came a time when the joyful naïveté, the unquestioning impulse of the early world had passed away; when the worship of Greeks no more was beauty, nor the religion of Romans Rome. Alexandrian decadence, Byzantine despair, found

utterance in many an epigram which might have been written to-day. Then came a great uprush or incursion from the spiritual world, and with new races and new ideals Europe regained its youth.

The unique effect of that great Christian impulse begins, perhaps, to wear away. But more grace may yet be attainable from the region whence that grace came. Our age's restlessness, as I believe, is the restlessness not of senility but of adolescence; it resembles the approach of puberty rather than the approach of death.

What the age needs is not an abandonment of effort, but an increase; the time is ripe for a study of unseen things as strenuous and sincere as that which Science has made familiar for the problems of earth. For now the scientific instinct,—so newly developed in mankind,—seems likely to spread until it becomes as dominant as was in time past the religious; and if there be even the narrowest chink through which man can look forth from his planetary cage, our descendants will not leave that chink neglected or unwidened. The scheme of knowledge which can commend itself to such seekers must be a scheme which, while it *transcends* our present knowledge, steadily *continues* it;—a scheme not catastrophic, but evolutionary; not promulgated and closed in a moment, but gradually unfolding itself to progressive inquiry.

I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it. The ground of this forecast is plain enough. Our ever-growing recognition of the continuity, the uniformity of cosmic law has gradually made of the alleged *uniqueness* of any incident its almost inevitable refutation. Ever more clearly must our age of science realise that any relation between a material and a spiritual world cannot be an ethical or emotional relation alone; that it must needs be a

great structural fact of the Universe, involving laws at least as persistent, as identical from age to age, as our known laws of Energy or of Motion. And especially as to that central claim, of the soul's life manifested after the body's death, it is plain that this can less and less be supported by remote tradition alone; that it must more and more be tested by modern experience and inquiry. Suppose, for instance, that we collect many such histories, recorded on first-hand evidence in our critical age; and suppose that all these narratives break down on analysis; that they can all be traced to hallucination, misdescription, and other persistent sources of error;—can we then expect reasonable men to believe that this marvellous phenomenon, always vanishing into nothingness when closely scrutinised in a modern English scene, must yet compel adoring credence when alleged to have occurred in an Oriental country, and in a remote and superstitious age? Had the results (in short) of “psychical research” been purely negative, would not Christian evidence—I do not say Christian *emotion*, but Christian *evidence*—have received an overwhelming blow?

As a matter of fact,—or, if you prefer the phrase, in my own personal opinion,—our research has led us to results of a quite different type. They have not been negative only, but largely positive. We have shown that amid much deception and self-deception, fraud and illusion, veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier Spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the reverent faith that, though we be all “the Children of the Most Highest,” He came nearer than we, by some space by us immeasurable, to That which is infinitely far. There is nothing to hinder the devout conviction that He of His own act “took upon Him the form of a servant,” and was made flesh for our salvation, foreseeing the earthly travail and the eternal crown.

"Surely before this descent into generation," says Plotinus, "we existed in the intelligible world; being other men than now we are, and some of us Gods; clear souls, and minds unmixed with all existence; parts of the Intelligible, nor severed thence; nor are we severed even now".

It is not thus to less of reverence that man is summoned, but to more. Let him keep hold of early sanctities; but let him remember also that once again "a great sheet has been let down out of heaven"; and lo! neither Buddha nor Plato is found common or unclean.

Must there not also be a continuous change, an unending advance in the human ideal itself? so that Faith must shift her standpoint from the brief Past to the endless Future, not so much caring to supply the lacunæ of tradition as to intensify the conviction that there is still a higher life to work for, a holiness which may be some day reached by grace and effort as yet unknown.

It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world;—to find thus at last "the substance of things hoped for, the evidence of things not seen". I confess, indeed, that I have often felt as though this present age were even unduly favoured;—as though no future revelation and calm could equal the joy of this great struggle from doubt into certainty;—from the materialism or agnosticism which accompany the first advance of Science into the deeper scientific conviction that there is a deathless soul in man. I can imagine no other crisis of such deep delight. But after all this is but like the starving child's inability to imagine anything sweeter than his first bite at the crust. Give him but *that*, and he can hardly care for the moment whether he is fated to be Prime Minister or ploughboy.

Equally transitory, equally dependent on our special place in the story of man's upward effort, is another shade of feeling which many men have known. They have felt that uncertainty

gave scope to faith and courage in a way which scientific assurance could never do. There has been a stern delight in the choice of virtue,—even though virtue might bring no reward. This joy, like the joy of Columbus sailing westward from Hierro, can hardly recur in precisely the same form. But neither (to descend to a humbler comparison) can we grown men again give ourselves up to learning in the same spirit of pure faith, without prefigurement of result, as when we learnt the alphabet at our mother's knees. Have we therefore relaxed since then our intellectual effort? Have we felt that there was no longer need to struggle against idleness when once we knew that knowledge brought a sure reward?

Endless are the varieties of lofty joy. In the age of Thales, Greece knew the delight of the first dim notion of cosmic unity and law. In the age of Christ, Europe felt the first high authentic message from a world beyond our own. In our own age we reach the perception that such messages may become continuous and progressive;—that between seen and unseen there is a channel and fairway which future generations may learn to widen and to clarify. Our own age may seem the best to us; so will their mightier ages seem to them.

“ ‘*Talia saecula*’ suis dixerunt ‘*currite*’ fuis
Concordes stabili Fatorum numine Parcae.”

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